

MEDITATIONS

ON THE

Several Ages of Man's LIFE:

Representing,

The VANITY of it, from his

CRADLE to his GRAVE.

Adorn'd with proper Emblems.

To which is Added,

Scriptural POEMS.

Being several Portions of

SCRIPTURE

Digested into

ENGLISH VERSE.

I. The Book of *Ruth*.

II. The History of
Sampson.

III. Christ's Sermon
on the Mount.

IV. The Prophecy
of *Jonah*.

V. The Life of *Joseph*.

VI. The Epistle of
James.

By JOHN BUNTAN.

PSAL. XXXIX. 5.

Verily every Man, at his best Estate, is altogether Vanity.

Licensed according to Order.

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Glass, on London-Bridge. 1791.



The Introduction.

IT is observed of the Peacock, that he is a very proud Bird; and that he takes a great deal of Pride in spreading out those glorious Plumes with which Nature has adorn'd him; and yet when he has set himself out to the best Advantage, and has display'd his glittering Feathers to the Meridian Sun, that by the Reflection of that glorious Luminary, their Native Beauty may be more Illustrious; if it then happen that he looks down on his black Feet, 'tis such a mortifying Spectacle, that he soon lowers his Topsail, and his erected Plumes immediately flag; just so it is with Man: There's scarce a prouder Creature under Heaven, except Lucifer; GOD made him, in his pristine State, sole Lord of the Creation; and unto his Dominion, subjected all the Creatures: But all this wou'd not satisfie him; he needs must be a God; which to obtain, he violates the Law of his Creator, and thereby has entail'd on his Posterity a certain Curse, instead of that imaginary Deity which he so vainly sought for. Yet notwithstanding his Miscarriage therein, his more degenerate Off-spring will still be priding of himself in his Attainments, and boasting of his own Perfections. 'Tis therefore highly requisite, for the allaying of this flatulent Distemper, to shew him his black Feet, i. e. to let him see, for all his towering Thoughts of his own Excellencies, that Man, even in his best Estate, is altogether Vanity. And this will be best done, by an induction of the several Vanities that attend him in every

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Age, from his Cradle to his Grave: For if each several Age be fill'd up with Vanity, certainly the whole must be most Vain; so that we may well conclude with Solomon, concerning the whole Life of Man, Vanity of Vanities, all is Vanity; the natural Result of which, must needs be Vexation of Spirit, as the Wise Man likewise tells us.

Now in order to our speaking of the several Ages of Man's Life, it will first be necessary to define what we mean thereby; that is, To shew what I intend by an Age, which, may be briefly thus describ'd: An Age is such a Period or Term of Man's Life, wherein his Natural Complexion and Temperature is evidently (and yet naturally) changed. For such is the Disposition and Nature of the Body, that by the continual Combats and interchangeable Dominion of the Ever-jarring Elements, it often changeth its primitive Constitution: For since by an immutable Decree of Heaven we are born to die, our very Natures carry in them the Seeds of Death; and our first Breath is but the Prodromus, or Fore-runner of our last. So that tho' there were no outward Cause of Change, yet the Workings of Nature would in time alter our Temperatures: For our natural Heat, which is always working upon our Humidity, will by insensible Degrees, at last change the Proportion into Extreame. Thus daily Experience shews us that the same Body in our Youth and Childhood, are of different Tempers; in Infancy the very Substance of our Flesh being soft and fluid, but in Youth more hard and solid; our Riper Years producing the most even Temperature; from whence by Age our Bodies decline to Cold and Dryness, till at length Death seizes on our Bodies, and puts a Period to our Lives.

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As to the different Ages, or various Periods of Man's Life, the Ancients differ in their Division of them. Some making 'em more, and others less: Pythagoras divides 'em into Four; which, according to his Reckoning, are Childhood, Youth, Manhood, and Old Age; and thereby Proportions our Lives, according to the Four differing Seasons of the Year; comparing our Childhood to the Spring, in which all Things with a pleasant and delightful Verdure, look fresh and green; and by a plentiful supply of Moisture, increase in Growth: Our Youth he likens to Summer, in which all Things look gay and flourishing; and in which we attain to a fresh Degree of Strength both of Body and Mind: Our Manhood he makes to assimilate the Autumnal Quarter, in which, after having had some sight of the Vanity of our Juvenile Follies, we come to some Maturity and Ripeness of Judgment and Understanding, in which the Fruit of solid Virtue may be expected to be gathered: And our Old Age he resembles to the cold Winter-Season, wherein our Blood is chilled, and all our Faculties benumbed. But Aristotle comprehends the Age of Man under Three Variations only, and so divideth Man's Life into Three Parts, viz. Childhood, Manhood, and Old Age; the First plentifully abounding with Heat and Moisture, the Second consisting in an equal Temperament, and the Third gradually declining, till at last those Qualities, by which Life is maintained, be consumed. And from this successive Decay of our Heat and Moisture, Antiquity has divided each Part of our Age into several Degrees; and so in Childhood there is first our Infancy, which continues to the Third or Fourth Year, and abounds most with Moisture; the next is our Childhood, which continues Seven more; the

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third is our blooming Age, which is most properly stiled Youth, and may well comprehend all our Time from Twelve till Twenty five; these Three being the Parts of our growing Age, and properly agreeing to the Spring Season; the next is our flourishing and middle Age, in which a Man comes to the highest Degree of Perfection in his Body, and continues in that State without any visible Decay, or impairing of his Heat; and this Age is compared to the Summer, which is hot and dry, or rather moderately moist; being dry only in Comparison of the former Age, and not simply so, for then the Heat would too soon dissolve the Body; and this also hath two Parts, the first of which the Ancients very well call our Prime, for in this Age it is we are in our Prime and most flourishing Condition; and this continueth from our Five and twentieth to the Five and thirtieth or Fortieth Year of our Age. The second Part of what the Ancients call our Middle Age, is our Manhood; which is the most constant and settled Part of our Life, all the Faculties of our Bodies being then most firm, and in their greatest Mediocrity; from which both the foregoing and succeeding Age inclines to an Extremity; and this part of our Lives lasts in a healthful Body till we arrive at Fifty, without any visible Decay. And this Estate of Life do's most resemble Autumn, in which each several part is come to its Maturity and Ripeness. The last of this quadrupartite Division, is Old Age; which is also sub-divided by the Ancients into two parts; the first is, when by a visible Decay of Heat and Moisture, there is also a manifest Declension in our bodily Strength and Vivacity; but yet tho' the Power of Action is much decay'd, there is a Promptitude and Will thereto; and this oft continueth till towards the Sixty fifth Year

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Tear of our Age. The second part of this Sub-division of the last part of our Life, is properly enough called by the Ancients, Decripp'd Old Age, in which our Natural Heat and Radical Moisture is so much impaired and decay'd, that not only all Ability for Action is taken away, but even an unwillingness to exert the remaining Strength that is yet left us; which weak and cold Condition, void of that Heat and Motion in which Life consists, chiefly resembles Death, whose Harbinger it is, and in which it most certainly ends; and is therefore compared unto the Winter-Quarter, in which the Life of all Vegetative Beings descends into the Earth; in which also Man goeth to his long Home, and takes up his Habitation in the Dust.

According to the forementioned Division and Sub-division of the Life Man, which seems to be the most Natural, there are seven particular Periods in the Age of Man; suitable to which, Astrologers have also assigned to each of 'em a particular Planet, which (if you will believe 'em) is in each Age predominant: Which Predominancy is in our Infant Age ascribed to the Moon, whose mild and moist Dominion does then (they say) with her sweet Influences cherish us: The Charge of our Childhood they have given to Mercury, who inclines us to Sports, Talk and Learning: Our Blooming (which they also term our Lustful) Age, is challenged by Venus: Our Prime or Middle Age, they attribute to the Life-giving Sun, whose kindly Heat brings all Things to Perfection: The second part of Manhood is claim'd, it seems, by Mars, who to our Levelliness adds Strength and Courage, and begets in us a more adventurous Boldness. The Planet Jupiter they make the Suberator of the first part of Old Age, from whose benign Influences

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Influences we receive both Gravity and a sound Judgment. And in the last Place, they allot to Saturn our Decripp'd Age, from whose malevolent and sullen Aspect, we suck that crazy Frowardness that makes us both a Burden to our selves, and all that we converse with.

But (least I should be guilty of the like Error as those foolish Builders that make the Entrance larger than the House, by making the Introduction larger than the Book) having thus given a general Account of the several Ages of Man, I shall in the next place consider every Age distinctly, and shew the Vanity and Misery of Man in them all; that so finding the Emptiness of all Things here below, he may direct his Thoughts to those more durable and lasting Joys that are at GOD's Right-hand for evermore.

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MEDITATIONS
UPON THE
Seven AGES of MAN'S LIFE.

The First AGE.
From Infancy to Ten Years.



*Eccles. xi. 10. Childhood and Youth are Vanity.
The New born Infant in the Cradle lies,
And when it sleeps not, fills our Ears with Cries.*

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*Being grown big, with foolish Sports and Play,
The first Ten Years of Life are thrown away;
Yet he enjoys, till these Ten Years are o'er,
That Innocence which he must boast no more.*

This Emblem, which represents the first Stage, of Man's Life, shews us the twofold State thereof, *viz.* Infancy, as lying in the Cradle; and Childhood, as playing with a Hobby-horse: I shall consider each of these distinctly.

First, *As to Infancy*: No sooner are we come out of those Attiring Rooms, or Winding Chambers of Nature, in which we are cloathed with Flesh, I mean the dark Recesses of our Mother's Womb, in which we have liv'd, for some time, but a vegetative kind of Life; but as soon as our Eyes behold the Light, we give the first Notice that we are alive, by our foreboding Cries; as if the New-born Infant, in its first dawn of Life, foresaw the Miseries that did attend it; and knew already it came through a hard Passage into a harder World: For tho' it scarcely breathes a Life that's only Animal, yet the poor, helpless, loathsome Condition in which it comes into the World, would almost make one think its Tears were Rational, there is so just a Reason for 'em: For certainly, of all the Creatures in the World, there's none so loathsome in its first Appearance, as a New-born Infant. Hence 'tis the Divine Spirit, by the Prophet, sets out the truly loathsome and miserable State of Man, before Conversion, by that of a New-born Babe at its first Birth.



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Birth; Ezek. xvi. 4, 5, 6. *As for thy Nativity, in the day thou wast born, thy Navel was not cut, neither wast thou washed in Water to supple thee : thou wast not salted at all, nor swaddled at all. None Eye pitied thee, to do any of these unto thee, to have compassion upon thee, but thou wast cast out in the open Field, to the loathing of thy Person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thy own Blood, I said unto thee — Live. This therefore is the first Estate of every Infant that comes into the World ; 'tis Naked, Poor, and Helpless, and polluted in its own Blood ; in which, without the Assistance of some charitable Hand, it must immediately perish, being unable to contribute the least Iota to its own Assistance. Methinks, wou'd some of those fine Ladies that are dress'd up in all those gaudy Plumes that Art or Nature can afford, and that now think the Ground is hardly good enough for them to tread upon ; would some of these, I say, but cast their Eyes upon a New-born Infant, just taken wreaking from its Mother's Womb, and then reflect that they were once in the self-same Condition, as filthy and polluted altogether, and as unable too, to help themselves, it could not but a little humble 'em, and make 'em lower their Toppings, and think more meanly of themselves then now they do ; and not despise the Poor, tho' cloath'd in Rags, seeing their own first Garments were far worse, being at their Birth covered with nothing but Pollution, and so expos'd unto their View that first beheld 'em. This wou'd be likewise a fit Sight for those proud Beans, who, were their Nails but suited to their Hair, would represent*

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Nebuchadnezzar, in their *Form*, as well as *Pride*, when he was turn'd to Grass; who now are so bedaub'd with Essences, and with sweet Powder, as makes 'em stink worse than a Polecat: These hardly can believe they ever were reduc'd to such a State of Loathsomeness and Imbecility. And yet, as proud as now they are, this was their own Condition once: And were their Eyes but open, they might now see themselves much worse; for tho' these helpless Infants have the Seeds of Sin, yet as to the actual Commission of it, they are innocent; their Pollution being Natural and not Moral; whereas the others are defiled with actual Sins and Transgressions, wherein there is a real and a moral Turpitude; which is far worse than any natural Pollution.

But 'tis not only this Pollution of our Births that renders the Infancy of Man so vain and miserable, but also the wretched Imbecility of an Infant-state, is truly deplorable; no other Creature is so helpless as Man is, in his Infancy, nor expos'd to so many Dangers; an Infant not being capable of doing the least thing for it self, nor having any means to express its Wants, besides its Cries and Tears, but must be beholding to another hand for every thing it has; subject to more Diseases than any other State of Mankind, which very often do prove mortal too; so that two Thirds of the *Bills of Mortality* do oft consist of Infants: The *Thrush*, the *Teeth*, *Convulsions*, and several other Distempers, carrying off 'em off in the first Month; as if they came into the World only to shew themselves, and so go out again. And if they happen to escape those Killing Distempers, yet they pass

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pass away their Time in Sleep, the Image of Death, to which Infancy is more inclin'd than any other Age of Man; which Physicians tells us is occasion'd thro' the good Digestion of that mild milky Substance, from whence there ascendeth into the Head the soundest and most pure Exhalations, and therefore are their Sleeps, for the most part, without any the least Painfulness or Molestation; whereas, on the contrary, we see that those whose Stomachs are sure charged, do always sleep the most unquietly. And this sleeping part of Infancy, vain as it is, is yet the most easie, both for themselves and those whose Business it is to tend upon them, for otherwise they are usually crying; And how unpleasant is it to hear an Infant incessantly cry out, and yet none know for what, nor how to help it? For many times it so falls out, that tho' the Nurse do's every thing she can, to quiet it, yet nothing will effect it; even the Breast it self is sometimes offer'd it in vain, to make it cease from crying. And since all Infants generally enter crying into the World, some have been curious to enquire into the Reasons of it; and there are many that attribute their Crying to a Natural Fore-boding or Divining, and as it were, fore-telling of Calamities to come; or as if it had some Discerning of that miserable World into which it is but newly enter'd; And these alledge, the Souls of Infants are perfect at their Birth, for Souls admit no growth; and therefore 'tis for want of bodily Organs that they can't exert their Faculties: And their divining Souls perceiving how the World is like to treat 'em, shew their Dislike by Crying, at their first Entrance into it.

it. But others think their Crying rather do's arise from that quick sense of Feeling, which they have immediately upon their coming out of that close warm Chamber of their Mother's Womb, where not the least breath of Air cou'd come at 'em; and so being now newly come into the Air, the least Degree of it at first is grievous to 'em: And probably enough it is, that the Compression of their poor tender Bodies, in that strait Passage through which they came into the World, may cause the New-born Infant to cry out, as having then a vivid Sense thereof, and being, as it were, a Partner of its Mother's Pains; so that its Entrance, as well as its Exit, is attended both with Pain and Sorrow. And thus it seems we no sooner begin to Live, but we begin to be Miserable; our whole Life being but a vain and wearisome Pilgrimage towards the Grave.

But tho' this State of Infancy be so helpless, and deplorable, attended with so much Trouble and Sorrow, and that we are usher'd into the World with no other Musick than that of Cries and Lamentations, yet is it the most innocent Part of our Lives; in this Age we are without all appearance of Evil, and we neither do, nor think amiss: Eat and drink only at Nature's Call, and when that's satisfy'd, we rest contented; we are incapable of sinister Designs, and do in all our Actions express a perfect Innocence, which in the Emblem is intimated by the Lamb. It was on the Account of the Innocency of this Age, that our Blessed Saviour tells us, *That whosoever shall not enter into the Kingdom of Heaven as a little Child, should in no wise enter therein; and therefore*

fore he both blessed them, and charg'd his Disciples to suffer such to come to him; adding this as a Reason, *For of such is the Kingdom of God.*

But we have hitherto been speaking but of the first part of this First Age of Man, to wit, *Infancy*; which, according to the Division made by the Antients, as I have shew'd in the Introduction, continues for the first Five Years; in which we have had such a deplorable Prospect of Vanity and Misery, that there's no Man in his Wits that would choose to live always in such a Condition.

We will now take a short Survey of the State of Childhood, which is but a small remove from that of Infancy; and that which increases the Misery of it is, that it is more vain than that: For before we are well got out of our Mother's Lap, we betake ourselves to Play; and therein are so vain, as to doat on those foolish and ridiculous Toys, which we ourselves quickly become asham'd of; and in this Age contend as eagerly for Rattles and Hobby-Horses, as afterwards we do for more substantial Vanities. How much is it to be bewail'd, that we should thus foolishly trifle away the most Innocent part of our Lives; in wearying of our selves for very Vanity? Is it not also matter of Lamentation, that the longer we live, the more we should corrupt our selves, and grow more vain in our Imaginations; placing our delight so early in things that are without any real Worth, and that can bring us no sort of Profit? And yet this is the natural bent of all our Minds, unless it pleases God, by an especial Work of Grace, to law our Hearts another way. For some have been

Converted even in this early Age, and call'd in the First Hour, as others have been after in the Eleventh. Of which Mr. *Herbert Palmer* was one, who at Four or Five Years of Age neglected his Play, and desir'd to hear something of God: Mr. *Caleb Vernon* was also another, who at Four Years of Age could read the Bible distinctly, and at Six became very knowing therein, and had a great regard thereto; and at Ten Years of Age (the last Year of the first Age of Man, according to the foregoing Division) he writ a very Christian-like Letter to a Friend of his, in which there were the following Passages; which I insert, that it may provoke other Young Ones to a happy both Emulation and Imitation. *I desire that my Soul may be fill'd with the Love of God, being ready for the Day of his coming to judge the World in Righteousness, where the Kings of the Earth shall tremble, and the Rulers shall be astonish'd at the brightness of his coming, when he shall come with his Holy Angels in Power and Glory, to judge the Earth in the Valley of Jehoshaphat. O that my Soul was fit for his coming, that I may be like a flourishing Flower in the Garden of Eden, prepar'd for the Lord Christ. This is a trying Day, the Lord is searching Jerusalem with Candles, to find out Outside Professors, who do make clean the outside of the Cup and Platter, when their Hearts are full of Deceit. O that we might be comforting one another with his coming, putting on the Breast-Plate of Faith, and laying aside the Traditions of Men. O how near is his coming! even at the Door: therefore we should be Watching, for we know not what Hour he will come. — So far his Letter.*

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I will add another Example or two, of Children Converted in this First Age of Man's Life, that, if possible, I may provoke such to seek after God betimes.

A Child of one Mr. Maxey of Lime, when it was but two Years old, would use to kneel down often, and with his Eyes and Hands lifted up toward Heaven, would be very serious in Prayer, and as it grew older, would be often Praying by it self; and ask several Questions of its Mother about Spiritual things, much beyond its Age. At five Years old, in the midst of his Sports, as he was whipping a Top, he on a sudden cast away all, and went to his Mother, saying to her with much joy, *Mother I must go to Heaven, will you go with me?* asking her the same Question the second time: Upon which his Mother answer'd, *Yes, dear Child, when God shall please; but how dost thou know thou shalt go to Heaven?* The little one answer'd, *God hath told me so, I must go to Heaven; for I love God, and God loves me.* After which, he never play'd more, but in about three Weeks or a Month sickned and dy'd, uttering many gracious Words before his Death.

Another Child of about six Years of Age, being bid by his Mother to go forth to Play, met with some other Children that would Swear and be debauch'd (and such indeed there are too many) and so coming home again very solitary, his Mother ask him *Why he did not go to Play?* The Child answer'd very soberly, *I have no body to Play with but such as will swear, and they can't be God's Children: To which his Mother asking, Why not? No Mother, said he, tho*

I have learn'd but a little way in my Book, yet I have learn'd, that God will not Pardon such Sins as Swearing, and taking his Name in vain. To which the Mother answering, Yes Child, I hope God will pardon them, or else God help thy Father, and God help us all: To which the Child reply'd, With great Repentance God can forgive, for his Mercies are great; but good Mother, let us forbear that which is Evil. These Words, and others of the like nature, from this young Saint, were made, through the Blessing of God, the means of his Mother's Conversion, as she her self afterwards declar'd.

These few Examples shew, that some have been call'd, by God's Grace, even in their Infancy and Childhood. Thus *Jeremiah* was sanctified from the Womb, and so was *John Baptist* also; and King *Josiah's* Heart was tender towards God when he was but Eight Years old. But of these there are but few in respect of those others that walk in the broad ways that lead to Destruction. But let little Children know, that if they do wickedly when they are young, they cannot avoid Destruction: A terrible Instance of the truth of this, is that of the little Children who came out and abused the Prophet *Elisha*, saying, Go up, thou Baldhead, Go up, thou Baldhead; upon which the Prophet turn'd back, and looked on them, and cursed them in the Name of the Lord; and there came forth two she-Bears out of the Wood, and tare forty and two Children of them: Therefore little Children ought to beware, for God will not be mocked, nor will he suffer his Prophets neither to be mocked by them.

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This last Instance sufficiently shews how soon the Seeds of Sin will ripen; for the Text tells us not only that they were *Children*, but also that they were *Little Children*, who made it their Sport to mock and jeer at God's Prophet. How miserable then is this Childish Age of Man, wherein we have no sooner learn'd to speak, but we employ our Tongue in the blaspheming of his Holy Name that gave it us; and by making of a mock at Sin, verifie our selves to be those Fools spoken of by *Solomon*, who not only tells us, that *Fools make a mock at sin*, Prov. 14. 9. but also that *it is a sport to a Fool to do mischief*, Prov. 16. 23.

To give you then the full sum of this first Age; in the first part of it, *Infancy*, we neither receive any Pleasure our selves, nor give to others any thing but Trouble; this being all the benefit of Infancy, that in it, however vain and miserable we are, we have no apprehension, nor any sense thereof: And as for *Childhood*, in it we only do delight in *Vanity*, and therefore what can we expect, but that *Vanity* should be our Recompence?

*If in our early Days, Dame Nature's Prime,
With foolish Toys we trifle out our time:*

*Alas! too evidently it appears,
Our Vanity increases with our Years.*

*Then let each pray, In this young Age of mine,
To Wisdom, Lord, do thou my Heart incline.*

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The Second AGE,
From Ten Years to Twenty.



*Psal. xxv. 7. Remember not the sins of my Youth
for thy goodness sake, O Lord.*

*Unbridl'd Youth now enters in apace,
And runs, like to the un-curb'd Horse, his Race ;*

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*And if not stop'd and curb'd, his headstrong Will
Will quickly plunge him in all sorts of Ill.
Watch him but narrowly, and you'll soon find
Whether to Vice or Vertue he's inclin'd;
And as you see his Inclination stir,
You'll best know which to use, the Curb or Spur.*

WE are now entred upon the Second Age of Man's Life; in which (according to the Rules of Astrology) he is under the Domination of the Planet *Mercury*: and the first Five Years of this Ten, is more grievous to him than any thing he has yet met withal. In the former Age, he was but as it were just come out of his Nurse's hands, and scarce knew what it was to Play, before he fell under the subjection of a School-Master; which keeps him in that Bondage, that he never goes to School but with repining, and is never at Play but with fear. And in this whole Age, while he is under the charge of another, it is no better to him than a Prison; and therefore he eagerly longs for, and earnestly aspires to that Age, in which, being freed from the Tutelage of another, he may become Master of himself: so that oftentimes he pushes Time forward with his Shoulder, as it were, that he may the sooner enjoy his hop'd-for Liberty; which when he has attain'd, perhaps he knows not how to use: for many times they that obtain their Liberty too soon, do thereby make themselves the Slaves of Sin for ever. This is the time of Man's Probation, in which he either makes or mars himself: if he gives way to the Allurements of Vice, he is undone; for where Vice is

B. 4 embrac'd

embrac'd in Youth, there commonly Vertue is neglected in Age; for where a Tree blossoms not in the Spring, it will hardly bear Fruit in Autumn; a Man generally following all his Life time, what he first addresses himself to in his Youth. How miserable therefore is a Man's Condition, and how full of Vanity, when his future Happiness depends on the well-ordering his Youth; and yet the Philosopher tells us, That at this time his Mind is momentary, his Fancy fading, his Affections fickle, his Love uncertain, and his Liking as light as the Wind; the Prime of his Youth (as another saith) being like the Flowers of the Pine-Tree, which are beautiful to the Eye but unsavoury to the Taste: for if Youth blushes not at Beauty, and carries not the Antidote of Wisdom against Flattery, Folly will be the next Haven he will harbour in. But setting aside what Philosophers have predicated on this Subject, let us see what the Scriptures say of it. That it is a Condition wherein we are most apt to go astray, is witnessed by *Job*, who in the time of his Affliction cry'd out, that *he was made to possess the Iniquities of his Youth*; which is as much as if he had said, Thou makest me now suffer for those Iniquities which I committed in my Youth, *Job 13. 26.* And *Zophar the Naamathite* setting forth the fearful state of the Wicked, tells us, among many other Calamities that come upon him, That *his Bones are full of the Sins of his Youth.* And even *David* himself, though he were a Man after God's own Heart, yet he earnestly begs of him, *not to remember the Sins of his Youth.* And well may it be thus with Youth, seeing

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seeing at this Age, Pleasure is the Idol which their Souls adore, and which they are in the most earnest quest of; running, like the industrious Bee, from Flower to Flower, to suck the Sweets of Pleasure; but by reason they have not their Senses exercis'd to discern between Good and Evil, they oft suck Poyson where they sought for Pleasure. 'Tis upon this Account the Preacher speaks to Young Men so Ironically; *Rejoyce, O Young Man, in thy Youth* (says he) *and let thine Heart cheer thee in the days of thy Youth; and walk in the ways of thy Heart, and the sight of thine Eyes: Solomon knew very well* that their Inclinations at this Age would lead them to take such Courses; but his Design was not to encourage them therein, but rather to let them see the danger of so doing; and therefore he immediately adds, *But know thou, that for all these things God will bring thee into Judgment*: As if he should say, If you will follow after vain Pleasures, and gratifie your sensual Appetites with earthly and unclean Delights, go on, if you think fitting; but know withal, that there will come a day of Reckoning at last, in which you will be sure to pay for all, for *God will bring thee into Judgment*; and therefore (says he) if you will take my Advice, *Remove Sorrow* (or Anger, as the Margent has it) *from thy Heart, and put away Evil from thy Flesh*; And if you ask how you shall do that? It is not (as if he should say) by following after Carnal Delights, and gratifying your own Childish and Youthful Inclinations (for *Childhood and Youth are Vanity*) but by *Remembering now thy Creator in the days of thy Youth*; which is the Advice he

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he gives them in the beginning of the 12th Chapter; for which he gives in the latter end, this weighty Reason, *For God shall bring every Work into Judgment, with every secret Thing, whether it be Good, or whether it be Evil.*

These Things being seriously weigh'd, this Second Age of Man cannot but appear to be full of Vanity; and therefore it was not without Reason, that the Apostle Paul, exhorts young *Timothy* to flee youthful Lusts; which that he might the better do, he bids him follow *Righteousness, Faith, Charity, Peace*; as if he had said, The only way to flee youthful Lusts is to have the Soul fill'd with Grace, *1 Tim. 1. 22.* And if we consider how often Youth have been led astray, to the Grief of their Parents, and their own Ruin, we cannot but think, that it concerns them, in this Age, especially, to keep their Hearts with all diligence; and yet without God's gracious Assistance, all their Diligence won't do, for the Heart is deceitful above all Things; and not only so, but desperately wicked, so that there's no knowing of it: And is it not then a vain Thing for young Men to trust to their own Hearts? If we will believe *Solomon*, he tells us, *That he that trusts to his own Heart, is a Fool,* *Pro. 28. 26.*

But let us a little exemplifie things; and we shall see how ready Persons at this Age are to deceive themselves: How many that are by their Parents put to School, that thereby they might learn what would be for their Advantage in time to come; do by their playing the Truant, and neglecting their Learning, both deceive themselves and their Parents;

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rents; which many times they afterwards, (that is, when it is too late) have themselves repented of. And what can more set forth the Vanity of this Age, than this, that tho' so many have trod in the same Path, and always have afterwards confess'd it was an Error, and have repented of it, yet those that that follow 'em will take no Warning, but go on in it still? And yet that this is really the Case of most that go to School, every Day's Experience shews us.

And when they have thus vainly squander'd away their time, and neglected their Learning, and thereby intail'd upon themselves the Name of Blockheads ever after, and render'd themselves unfit for any genteel Employment; perhaps their Friends may put them out Apprentice to some honest Calling, and then think they had provided for them all their Life-time: But those Youths, that took so much Liberty when they went to School, know not how to undergo so severe a Restraint as they find an Apprenticeship to be; and therefore when they have hardly serv'd half their Time, nor learn'd a quarter of their Trade, they leave their Masters by running away from them; and thereby once more defeat themselves of the Means of obtaining a Livelihood hereafter, and their Parents of the Hopes they had that they wou'd have done Well. And when it is again too late, they may perhaps repent of their last Folly, as well as of their former; and in a little time become as weary of their ill-gotten Liberty, as of the Servitude from which they run away to obtain it. These are the things that frequently befall Youth in this Second Stage of Life; And yet what can be
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more vain and foolish? But if they happen to behave themselves more prudently, and have taken up a Resolution to serve their Times, yet they still look upon their Servitude as such a Burden, that at the best they are extremely uneasie under it, and look upon their present Station as a Bondage more insupportable than that of *Egypt* to the *Israelites*.

And if we look to Persons whose high Birth and Education, sets them a vast Distance above these; yet whilst at these Years they are under Tutors and Governours, they are still under the same Uneasiness; esteeming Life it self but a Burden, till the Clog of Subjection be taken off, and they attain that Liberty in which they promise themselves such Mountains of Happiness; and yet when they come to enjoy it, are as uneasie under it. They now think they want nothing but Liberty to do what they list; but this Liberty being obtain'd, they come to want a Thousand Things, which now they know nothing of.

Now what can render this Age more Vain, than thus to be so restless and uneasie under it, for they know not what, or else for that which will still make them more miserable? So that the whole Advantage of this Age seems to be, that they grow higher in Stature; but as to Discretion, they still keep the same Measure, (but with less Innocence) as in Childhood. And tho' they seem asham'd of what they did in their Childhood, yet has their Childhood as much reason, cou'd it but look forward, to be asham'd of what it do's in its Youth: For how strong are their Promises, and how weak their Performance! In every

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every State Satan lays his Snarēs for 'em, and tho' they were never so obvious, yet will they rather willingly run into them, than to take care to avoid 'em. In short, he that passes this Age with the greatest Caution, will yet have cause enough to pray with David, *Remember not against me the Sins of my Youth, for thy Goodness sake, O Lord.*

*And thus Life's Second Stage past o'er we see,
• And still the Sum of all is Vanity.*

The

Meditations upon the

The Third AGE.

From Twenty to Thirty Years.



1 Tim. xi. 22. Flee Youthful Lusts.

Now Youthful Lusts does the Young Man invade,
For which behold a Goat his Emblem's made:
Shewing he's unto Goatish Lust inclin'd;
As most do by too sad Experience find;
Who in this Age doat upon Women kind:

But

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*But thus to let unbridled Lust prevail,
Is but to take a Serpent by the Tail;
Which who so does, unto his cost will find
Such Pleasures always leave a sting behind.*

WE are now come to the Third Age of our Vanity; in which we may behold Man, according to his Wish, at Liberty; the Age wherein he has his Choice, to take the way of Vertue or of Vice, and either to chuse Reason or Passion for his Guide: And now his Passion entertains him with a Thousand Delights, prepares for him a Thousand Bates, and presents him with a Thousand worldly Pleasures to surprize him; and all these so agreeable to head-strong and unbridled Youth, that there are very few that are not taken and beguiled by them, without preventing Grace, to their Eternal Ruin. And what can be more Vain than to be drawn away with such vain Pleasures?

For when the Reckoning comes to be made up, What Pleasures are they that he thus pursues? They are but vicious and polluted Pleasures, which ever hold him in a restless Fever: Pleasures which at the best end in Repentance, and like Sweet Meats are of a hard Digestion: Pleasures that are bought with Pain; and in a moment Perish, but leave behind a lasting Guilt, and long remorse of Conscience: They promise not so much of Sweetness before they are enjoy'd, as they leave Bitterness behind them afterwards. I need not here speak of the Mischiefs, Quarrels, Debates, Wounds and Murthers, Sicknes, and other Dangers, into which sometimes the Incontinency,

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tinency, and sometimes the Insolency of this ill-guided Age does plunge Men: But if what they call Pleasure, be nothing but Displeasure, and the Sweetness of Lust, be as an Infusion of Wormwood, how displeasing must the Displeasure be which they feel, and how bitter the Bitterness which they taste?

Behold then the Life of a Young Man, who rid of all the Checks that were upon him, the Government of his Parents and Masters, abandons himself to all the Exorbitances of his unruly Passion; which like an unclean Spirit, possessing him, throws him sometime into the Water, and then into the Fire; sometimes carries him clear over a Rock, and at other times flings him headlong to the Bottom. He now contemns the Pleasures of his Childhood for those that seem more Manly; but, alas, they do but seem so, for the very Remembrance of these Pleasures shall hereafter sting him like Adders, and afflict him with a Thousand Terrors, though now his Thoughts are intent only how to satisfy his loose Desires, and take his fill of Pleasures; to which end, his wandering and wanton Senses will quickly open their Windows to let Sin in, tho' they have no Passage for it out again. And the inordinate and impetuous Desires of Man at this Age, are as insatiable as the Horseleach, still desiring, and daily craving more: Yet those that give themselves up to the Conduct of their Lusts, at this Age, will find their Desires increase, when their Ability to Act is exhausted: And how can it be otherwise? For if they suffer themselves to be led Captive by their Lusts, when the Faculties of their Souls are most strong
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and vigorous, how shall they regain their Liberty, when by an Habit of Sin, they are grown weak and feeble? No, certainly, the more a Man indulges his Sin, the more he shall find it increate, and the more it will gather Strength; for as I have in another place observ'd,

*When once Sin gains an Entrance at the Door,
It will come in, and may go out no more.*

And now what a poor thing is Man! What a meer Shop of Vanity! That in the Bloom and Beauty of his Age, gives his Strength unto Women, and his Ways unto that which destroyeth Kings! That has so little regard to the Conduct of Reason, that he abandons himself to the pleasing of his sensual Appetite: And instead of relishing those pure and intellectual Pleasures that are adapted to a rational Creature, and much more to a new Creature, he follows after lying Vanities, and walks in those Paths that will bring him to Misery here, and eternal Ruin hereafter.

What can be a greater Folly than to see a Man run the Risque of Damnation for those brutish Pleasures that are common to the very Beasts as well as he; and at longest are of so short a Continuance that they are like the crackling of Thorns under a Pot? Tell me, what wou'd you think, of him who being thirsty, should refuse to quench his Thirst at a pure Christal Stream, and yet drink of a foul nasty Puddle? Would you not think him highly fordid and extremely foolish? And yet, just such is that

*Vile brutish Man, who will not love his GOD,
And yet can dote on a defiled Clod.*

But it will not be amiss to consider what will be the End of these things, and what will be the Advantage of them: If Drunkenness or Uncleanliness and Gaming, would yield a Man any Comfort in a dying hour, it would be more excusable to pursue 'em with so much eagerness, and be so very fond of 'em: But if the End of these things be Death; If all the Advantages we shall reap by 'em, is Poverty and Disgrace, and that they impair the Health, spoil the Memory, cause several Distempers, and shorten Life it self; and, which is Ten thousand times worse, hazard the Eternal Ruin of our Immortal Souls; I may well take up the Apostle's Words, and say, *What Profit have ye in those things whereof ye are now asham'd? Is it not much better to Remember now your Creator, in the Days of your Youth? And then you may be sure he will not forsake you when you come to Old Age.*

But methinks I hear some say, as a Young Man once did,

*Talk not to me of what will come to Morrow,
An Ounce of Mirth is worth a Pound of Sorrow;
Trouble will come, whether we will or no,
I'll never Banish Pleasure, and chuse Woe.*

Seven Ages of Man's Life.

To which, I shall only return the same Answer
that was given to him,

*Then chuse not Sin ; touch not forbidden Things ;
Nor taste those Joys which endless Sorrow brings :
For Sin will surely in the End procure,
Those Pains which will beyond all Time indure.
Repent betimes, lest thou too late Complain ;
For there's a Time when Tears will be in vain.*

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The Fourth AGE.

From Thirty to Forty Years.



Jer. ix. 23. Let not the strong Man glory in his Strength.

*To the Fourth Age Man's now arriv'd at length,
His Bones are full of Marrow and of Strength;
Yet without Grace he still goes more astray,
Like wand'ring Passengers that lose their Way;*

For

Seven Ages of Man's Life.

*For his Corruptions with his Strength gets ground,
And he in Wickedness does more abound:*

*Thus whilst he weaker Persons Captive takes,
Himself a Slave to his own Lusts he makes.*

WE are now come to the Fourth Age of Man, wherein he is past his youthful Bloom, (for Blossoms, how pleasant, and how gay soever, won't continue always) and now surely some Fruit may be expected: But, alas! how great reason has every Man to complain of himself, as the Prophet *Hosea* does of *Ephraim*? That he is an empty Vine, and brings forth Fruit unto himself; and yet even that Fruit is compar'd to the Vine of *Sodom*, and the Grapes thereof unto the Clusters of *Gomorrab*. And there is no Fruit brought forth unto God: Indeed what Fruit he does bring forth, is to himself; for now he is casting about how to get an Estate, and to grow rich and great in the World: Or if he has an Estate, then he is ambitious of Honour; and the least Rub he meets with in his way, stirs up his irascible Faculties, makes him angry and discontented, and takes away the Comfort of all his Enjoyments. An eminent Instance whereof, we have in *Haman*, who was a great Man, high in the King's Favours, advanc'd above all the Princes of the Empire; bow'd to, and reverenc'd by all the Servants of the King; and that by the King's special Command: What cou'd a Man think *Haman* shou'd desire more? Or what cou'd render such a Man uneasy? And yet, one little inconsiderable Affront, the want of a Bow from *Mordecai* the Jew, robb'd him of all his Quiet,

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that he cou'd take no Satisfaction in all the Honours he receiv'd from others; tho' Princes bow'd before him, yet whilst *Mordecai* did not, it was all nothing to him: And how vain is that Happiness that lies in every Man's Power to deprive us of? And yet so it does of all the Happiness that lies without us: But let us pursue the Instance of *Haman* a little further, and we shall see how many Accidents intervene to obstruct our Designs; and what a Tennis Ball of Fortune that Man is, who places his Felicity in outward things.

Haman perceiving *Mordecai* neglected (or rather that he refus'd) to pay that Homage to him that all the Princes of the Empire gladly offer'd, it fill'd him full of Rage, and cut him to the very Heart; for his Soul was swell'd with Ambition, which tyranniz'd more over him, than he intended to have done over the *Jews*; and so tormented him that he could not rest: The greatness of his Wrath, appears by the greatness of the Revenge he had design'd; which was not to take away the Life of *Mordecai* alone, that was too small a Victim to be offer'd up to *Haman's* Ambition; 'twas nothing less than the whole Nation of the *Jews*, they must be all destroy'd to satisfy his great Revenge: Nor will he spare for Cost to effect it; and therefore when he comes to beg this cruel Boon of the King, that he may make it go down the more glibly, he offers Ten thousand Talents to have it accomplish'd: But the King is more generous than to have a Favour bought; and therefore grants his Petition freely: *Haman* had represented the *Jews* as a People not
fitting

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...ing to live; and therefore 'tis no wonder that *Abasuerus* is so willing they should die.

Haman having obtain'd this Grant of the King, loses no time, but hastens away the Posts with Letters to put the Decree in Execution: And to add more to his Satisfaction, has a New Honour conferr'd upon him; for he only is invited by the Queen to accompany the King at her Banquet; and that not only the first time, but the second also: From whence he goes home with the greatest Assurance imaginable. But all this New Addition to his Honour was worth nothing, whilst *Mordecai* refus'd to pay him Homage; the want of a poor Bow from him, was an Allay to all his Happiness, and fill'd him full of Wrath and Indignation; to mitigate the boyling whereof, he resolves *Mordecai's* Death shall precede the general Destruction of his People; and therefore goes the next day to the King with a design to have him hang'd immediately: But instead thereof, (such are the inscrutable Workings of Divine Providence, whose ways to us are oft past finding out) whilst *Mordecai* is set on Horseback, array'd in all the Royal Habiliments, *Haman* is forc'd to Lacquey it by his side, and be himself the Herald of his Fame. But, oh, what Rage, and what Confusion was *Haman* fill'd with, at this unexpected Accident! And how were all his Measures spoil'd hereby! And this (as his Wife truly prophesied) was yet but the Forerunner of his approaching Ruin. For whilst he was bewailing his wretched Disappointment, he was sent for to the Queen's Banquet, which usher'd in the last part of his Tragedy: being from thence led

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to the Gallows he prepar'd for *Mordecai*, and hang'd thereon. Thus the Height to which his Ambition brought him, was to be hang'd upon a Gallows fifty Cubits high.

And is this the Fruit of our Ripe Age? No wonder then the Psalmist tells us, *That every Man, even at his best Estate, is Vanity.* This surely is miscall'd the *Perfect Age*, unless by perfect, we mean only that in this Age it is, that all the Imperfections of the Humane Nature, which before this lay hid under the undisguis'd Simplicity of Childhood, or the more airy Lightness of unbridled Youth, appear in this Age in their full Perfection; which still intails a greater Vanity upon it. For now those Sins that were before but in the Bud, appear full grown: We are ashamed indeed of those fond Trifles we covered whilst Childhood was upon us, yet still we are as guilty of the self-same Crimes; but with this only Difference, that now they are attended with greater Aggravations.

Before we play'd in fear; and after that, our short-liv'd Pleasures were attended on with long Repentance: And now we are pursuing the self-same Vanities with greater Confidence, and more Assurance. For what's the Honour we court now, but such another empty Bubble as those we were so fond of in our sportive Childhood? And yet, for the obtaining of it, how often do we perpetrate the most nefarious Crimes, the Guilt whereof pursues us to our Graves: Our Strength, of which we make so great a boast, serves only to enable us to make a Prey of those that are more weak; and by a strong hand

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hand to obtain that which is nothing worth when we enjoy it. And what can be more Vain than thus to spend our Strength for nought, and labour in the Fire for very Vanity?

*And thus as in Life's Race we further run,
We see all's Vanity beneath the Sun.
For as each Age more Years we do obtain,
So still our Vanity becomes more vain :
And we a farther Progress make in Sin,
Which in the End, will unto Judgment bring.*



The

Meditations upon the

The Fifth AGE.
FROM Forty to Fifty Years.



*Psal. xlix. 12. Nevertheless Man being in Honour,
abideth not.*

*Vain Man's Fourth Age now being past and gone,
Like rolling Waves, the Fifth straight follows on,
Wherein, whilst thus he doth in Triumph ride,
He looks with scorn on all the World beside.*

Attended

Seven Ages of Man's Life.

attended by his Heralds, to Proclaim
The growing Greatness of his spreading Fame:
But Vanity does to him still betide;
For in's new Honour he don't long abide.

WE are now come to the Fifth Age of Man's Life, in which, (according to the Division propos'd in the Introduction) he arrives at the Fiftieth Year of his Age: and it is a common (and perhaps a true) Saying, That *he who is not Handsome at Thirty, nor Strong at Forty, nor Wise at Fifty, will never be either Handsome, Strong or Wise.* So that this seems to be the Age most fam'd for the attaining of Wisdom, and indeed such it ought to be; for Man having now liv'd the better half of his Life, must by his own Experience (if he observe any thing) come to be Wise: for, as *Elihu* well observes, *Job 32. 7. Days should speak, and multitude of Years should teach Wisdom.* And yet if we come more strictly to examine what this Wisdom is, we shall hardly find it of the right kind; which is *Pure, Peaceable, gentle, full of Mercy and good Fruits*; but rather that which is *Earthly, Sensual and Devilish*; which is describ'd by the Apostle *James, Jam. 3. 15, 16* and like those whom the Prophet *Jeremiah* speaks of, *which are wise to do evil, but to do good they have no knowledge.* They are indeed at this Age very ready to boast of Wisdom, and take it as an Affront 'o be thought otherwise; but they are never the wiser for that, for as the same Prophet in another place speaks, *They have rejected the Word of the Lord, and what Wisdom is in them?* *Jer. 8. 9.* For a Man at this Age to be laying

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laying new Foundations of Life, and seeking so eagerly to grasp after more, when at the same time he refuses to enjoy what he has; what can be more vain? This is that fore Evil which the Wisest of Men so much complains of, *Eccles. v. 13.*

But since our Emblem represents one mounted to the highest pitch of Honour, one in the most exalted Circumstances; that can see nothing above him but Heaven, but Crouds of Petitioners on every side below him; and that he has attain'd to this Dignity by his own Valour and Wisdom; So that now it lies in his Power to make other Men happy; and therefore surely must be so himself; and consequently be exempted from Vanity. But alas! It is quite otherwise; there's no such happy Estate to be obtain'd below: And this the Experience of those who have been Exalted to this high Dignity sufficiently declares. Let us hear therefore what they say of themselves, who are certainly the most competent Judges of the Uneasiness they found therein. *O Crown, said a great Persian Monarch, He that but knew how heavy thou sittest on the Head, would not vouchsafe to take thee up, though he should meet thee in his way.* And yet this Prince gave Law to the whole World, and each Man's Fortune was what he was pleas'd to make it; and therefore to appearance could give to every Man Content: and yet we see himself confessing, That in the whole World, which he held in his hand, there was nothing but Grief and Unhappiness: and then how great a Vanity must it needs be for one to spend the best part of his Life in the pursuit of that, which in the end leaves him

no other Legacy but that of Grief and Sorrow?

But if you will not take this *Persian* Monarch's Word, but think himself so vain, he was incapable to judge of what is Vanity; then hear the Judgment of King *Solomon*, a Man endow'd with Wildom from above, beyond the rest of Men; nor was this all, but he was likewise one, whose immense Riches was so great, that Gold and Silver were as plentiful as the despised Pebbles in the Street: Nay the Divine Historian tells us, That Gold was then so plentiful, that Silver was (scarce worth taking up) nothing accounted of, in the Days of *Solomon*: And as he wanted not for Treasure, so neither did he for a Heart to use it: and yet this Mighty King, and Wisest Prince that e'er possess'd a Throne, when he had try'd all the Felicities that Wealth could Purchase, or the World afford him; concludes with this short Summary of all his large Experience, *That all is Vanity and Vexation of Spirit.*

Having heard the Opinion of *Solomon* in this matter, one would think his Testimony to be sufficient of it self; for what can he say that comes after the King? Yet that we may be convinced of this Truth, to wit, That the highest Station a Man can attain to in this World, is but Vanity, I am willing it shall be confirm'd in the Mouth of two or three Witnesses.

And even *Augustus Cæsar* himself (who shut up the Temple of *Janus*, and possess'd the whole World in Peace, and in whose Days the Prince

of Peace was Born) bewailed his past Life and amongst the infinite Toyls of his Empire, wish'd for the Repose of the meanest of his Subjects; saying, he should esteem that a Happy Day that would ease him of his insupportable Greatness, and suffer him to live quietly among the Least.

And it was the Saying of *Tiberius*, his Successor, That he held the Empire as a Wolf by the Ears; and that if he could quit his hold without the Danger of being bitten, he would gladly do it. And another Great Man assures us, That whatever Greatness or Ambition promiseth, it is but the suffering of much Evil, to get more; and what can be more vain?

To sum up all that can be said of this Age, The greatest Advantage of it is, when by a serious Reflection upon what is past, we come to see that all is Vanity; That Favour is deceitful, and Beauty is vain and fading; That our greatest Strength does but shew our Weakness, and our greatest Wisdom does but manifest our own Folly. For when by all our Toyl and Labour, and, by the very utmost of our Study and Contrivance, we have attained to so high a Station, that we have nothing more left to wish for; we then come to find by Experience, that all we have got is not worth the Thousandth part of the pains we have taken to get it; being neither Certain, nor Satisfying, and by consequence most Vain.

The Sixth AGE.
From Fifty to Sixty Years.



Luke xii. 15. Take heed and beware of Covetousness

*Poor Man, when Threescore Winters he has told,
Now places all his Hopes in Bags of Gold.
Who can but this strange Vanity admire:
The less we want, the more we still desire?*

He

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*He has too much, and yet he wou'd have more:
Starving himself i'th' midst of all his Store:
What can more vain than a Rich Miser be?
Or more Emphatically Poor than he?*

WE are now come to the Sixth Age of the Life of Man; which according to the Seasons of the Year, represents the latter end of *Autumn*, or the beginning of *Winter*, when all things are going down into the Earth: And sure it is now high time for Man to think of returning thither; and to be in good earnest in having his Heart and Affections fix'd upon things above, where his chief hopes should be lodg'd. But alas! With Sorrow be it spoken, the matter is quite otherwise with the greatest part of Mankind. Their Hearts are now more glew'd to the Earth than ever; and they are grasping after present things as eagerly, as if they were still to live the Days of *Metbujelab*. 'Tis certainly a strange Vanity, and much to be lamented, that at this Age, when 'tis high time to sit loose from the World, he should make the greatest Courtship to it; and that he may obtain it, is willing to make Voyages by Sea, Journies by Land, run a thousand Hazards, and perhaps many Shipwracks; is in perpetual fear and trouble; and in the Purchasing Wealth, it may be loseth his Life: or if he don't, he robs himself of that Repose that should make his Life comfortable. But to demonstrate his Folly yet more, let us suppose that he has gain'd by all his Travel, and that he has spoiled the whole East of its Pearls, and drawn dry all the Mines of the West: will all this

satisfie

Seven Ages of Man's Life.

Will he be quiet? And will he then be quiet? Nothing
lets: For by all his Acquisitions he gains but more
disquiet both of Mind and Body; from one Travel
falling into another; never ending, but only chan-
ging his Miseries: He desir'd to have 'em, and now
fears to lose 'em; he got 'em in burning Ardor, and
possesses 'em in trembling Cold: He adventur'd a-
mong Thieves to get 'em, and now fears by Thieves
to lose 'em: In short, coming from all his Voyages,
he comes as it were into a Prison; and the end of
his Bodily Travels, is but the beginning of the Trou-
bles of his Mind: And this of all Vanities is surely
the most vain. And yet thus, thro' the just Judg-
ment of God, it generally happens: For this Devil of
Covetousness persuades him he has some rare and
excellent thing, which makes it rare with him, as with
those poor Creatures, whom the Devil seduces under
Colour of relieving their Poverty; who find their
Hands full of Leaves, when they thought to find 'em
full of Crowns. He possesseth, or rather is posses-
sed with a thing wherein is neither Power nor Ver-
tue; more bale and unprofitable than the least Herb
of the Earth: Yet he hath heap'd together this vile
Excrement, and is grown so Brutish, as therewith
to crown his Head, when he ought to tread it under
his Feet.

But however that be, is he satisfy'd with it now
he has it? Not at all: Nay, so far is he from being
satisfy'd, that he is more dissatisfy'd than ever:
For Covetousness is of that nature, that the more a
Man drinks, the more he is a thirsty; the more he
eats, the more he is a hungry: It is a Dropsie that
D swells

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swells him till he bursts, before he can be satisfy'd. But there is a greater Vanity in it still; for it makes a Man dig a Pit, and carefully draw the Water, and after all, won't suffer him to Drink: In the midst of a River he is dry with Thirst, and in a heap of Corn cries out of Famine. This Covetous Wretch has Goods but will not use them, and Garments, but dares not put them on: And tho' he is possess'd of that in which he joys, he don't enjoy it. The sum of all is, That of all which he has, he has nothing; and surely this must not only be Vanity, but Vexation of Spirit too. And yet this is not all: The Completion of his Misery is, when he comes to lose them: For tho' he finds no real Pleasure in their Possession, yet he finds a sensible Pain in their Loss; which whenever it happens, whether it be by Shipwrack, Fire, or any other Accident, then he cries, weeps, and torments himself, like a little Child that has lost his Play-game, which yet is nothing worth; and he conceits himself not only spoil'd, but utterly undone. For having plac'd his All in these things, the Loss of 'em brings him to Despair, and that oftentimes to an untimely End, by laying violent Hands upon himself, and bringing his own Life to an unhappy Period. To which the wicked Ways by which he has attain'd his Riches, which now fills his Conscience with inexpressible Remorse, contributes not a little. And what now can be more vain, than for a Man that has liv'd Threescore Years in the World, to moderate his Body, debilitate his Mind, and lose his Soul, without any either Pleasure or Contentment?

The

Seven Ages of Man's Life.

The Seventh AGE,
From Sixty to Seventy Years.



Heb. ix. 27. It is appointed unto Men once to die.

Now the last Sands of Man's short Life are run;
Death strikes his Dart home, and his Work is done:
H' has run until he's almost out of Breath;
Now see how he on Crutches creeps to Death.

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*Of all he toil'd for, he can only have
A sad Cold Coffin and a gloomy Grave.
Then cease your Tears, for 'tis in vain to cry;
Heav'n's great Decree is past, and Man must Die.*

WE are now come to the last Scene of Man's Life; in which Death lets down the Curtain, and the Play is done. And now surely Man will be willing to go off the Stage of this World; having acted his part, and to make room for others: For what should he do here? May he not now say, as Barzillai to the same purpose said to David, *I am this day Seventy Years old; and can I taste what I Eat or what I Drink? Can I hear any more the Voice of singing Men and singing Women? Wherefore should I then be any longer a Burden to my self or others?* For now the Days are come in which he may well say, he has no Pleasure in them: The Keepers of the House begin toemble, and the strong Men to bow themselves; yea, the Grinders are ready to cease, because they are few, and those that look out at the Window are almost darkned, as the Preacher speaks, *Eccles. 12. 3.* I confess, by reason of Strength, a temperate Life, and a hail Constitution of Body, many do out-live this Age, and reach unto Fourscore and upwards; but then, as Hopkins says in the 90th. Psalm, *We count such wondrous Old;* but besides that, all their boasted Strength is but Labour and Sorrow; for it is soon cut off, and they fly away. And yet notwithstanding all the Vanity, and all the Infirmities of Life, we are not willing to die; no, though we scarce know how to live, we care not to hear

Seven Ages of Man's Life.

of Death; for as the Young Man thinks he has a great while to live, so he that has liv'd longest hopes to live a little longer. And this is yet another Instance of Vanity. Is it not unaccountable to hear a Stranger continually wishing he were at home, and yet when a Messenger is sent on purpose to fetch him, that he should be loth to go? Or that a Way-faring Man on his Journey, should so over-load himself with thick Clay (as Worldly things are call'd) that he could scarce get forward? Or if we should see such a one Building by the way, should we not think he had forgot the Place to which he was to go? And yet thus vain are the most of Men: They encumber themselves so much with the things of this World, that they have hardly time to think upon another: And build Tabernacles here, as if they were never to depart hence; and yet these Men will profess to be Pilgrims and Strangers in this World.

How many are there that call this Life a Prison, but yet neither live like Prisoners (for Delights and Delicacies become not Fetters) nor desire their Liberty. And what can be more vain than such a Temper? If we were truly Strangers, we should rejoyce when we were near our Home: And were we truly Pilgrims, we should hasten to our Journey's end; and if we did indeed think Life a Prison, we should give Death a better welcome, since that would procure our Liberty. Some call this Life a Banishment, others a Punishment, and others Death: But if Life be a Banishment, why are we so unwilling to be restor'd? And if a Punishment, why seek we not to be releas'd? Or if it be a Death, why
seen

Meditations upon the

sleep we in it, and desire not to be raised? Our backwardness herein too plainly shows, these are but empty Words; like such as commend Abstinence, while they surfeit themselves with Dainties; and discourse of Mortification in their Cups. For not one of those who say Life is a Prison, desire to be freed: Nor one of these Exiles enfranchised: Nor do those who pretend Life is a Punishment desire to be delivered. Nor can I exempt my self out of this Number: For though I have found all things in the World to be nothing but Vanity, and the greatest Vanity therein to be Man; and my self of all Men to be the most vain; yet I have rejoiced all my days in a thing of nought, and still thought in my Heart to put far away the Evil Day, by approaching to the Seat of Iniquity; But I found that the Eyes of the Almighty were upon me, and that I groped but in Darkness to wound my self. Wretched Man! How long have I been in a miserable State, and knew it not. How long have I been a Stranger to my Father's House, and returned not? I have read it, dear Lord, in thy Book; and I have found it by experience in that Publick Register of Man's Mortality: I have seen how this Life is fitly compared to a Post, and what is swifter? To a Weaver's Shuttle, and what is quicker? To a Tale that is told, and what is shorter? To a Shadow, and what vanisheth sooner? To Grass, and what is more withering? To the Track of a Ship, and what is less appearing? To the Flight of a Bird, and what cuts the Air more speedily? And yet for all this, I have loaded my self with thick Clay, as if I were too fleet in my Course.

But

Seven Ages of Man's Life.

But whatever Satisfaction a Man may take in these things while he lives, they are so far from being helps, that they are hindrances when he comes to die: The things he sets his Heart on here, will grieve him to the Heart at last, to think that he must leave 'em all behind him. And this is every Man's Case, for *Naked came he into the World, and Naked must he depart out of it*: And tho' he cou'd carry 'em with him (which is impossible) they would signifie nothing: For *Riches profit not in the Day of Wrath*. Nay rather will they not help to aggravate our Condemnation, because we have not us'd 'em as we ought, nor done that Good with 'em for which they were given us. For tho' we attribute our Riches to our own Wisdom, Diligence and Industry, and so *Sacrifice to our own Net, and burn Incense to our own Drags*, as the Prophet speaks; yet the Almighty will in the end make us know, that it was he that gave us Power to get Wealth; and that we ought to have us'd it to his Glory: And we must now come to a Reckoning, and shew how we have employ'd it.

And how deplorable an Instance of Vanity is this, That Man, in all the Ages of his Life, should spend his Strength for nought, and labour in the Fire for very Vanity: By all his Toils, when he's the most successful, obtaining only that which is so far from helping him, that by increasing of his Sin and Guilt, it plunges him at last into Eternal Ruin.

But though Vanity is the constant Attendant of every Man in his Natural Estate; who through the Deceitfulness of his own Heart, puts his Trust in Vanity, and so Vanity becomes to be his Recompence:

Meditations upon the

pence: Yet there is a more Excellent Way; which the Wise Man sums up in a few Words; which is, To Fear God, and keep his Commandments; for this is the Whole Duty of Man. I shall conclude all, with this short Abstract of the Seven Ages of Man's Life.

Since Sacred Records do without dispute,
The Age of Man to Seventy Years compute.
The First Ten Years Nature do's to us lend;
In Infant Cries and Childish Sports we spend:
The Second Ten, at 'Prentice and at School
We spend our time, and wisely play the Fool:
The Third, in which our Beauty's in its prime;
In Youthful Lusts we pass away our time:
In the Fourth Ten our Manly Strength appears,
And we in Work and Labour spend our Years:
In the Fifth Ten to Wisdom we pretend,
Which often proves but Folly in the end:
In the Sixth Ten, when Time and Strength is past;
We grasp the World as if we'd hold it fast:
In the last Ten, what we have got, we leave,
And Death's cold Hand do's us of Life bereave.
Thus may we plainly see in ev'ry Station,
That all is Vanity and mean Vexation.

R A I N I S.



Scriptural Poems.

Being several Portions of

SCRIPTURE

Digested into

ENGLISH VERSE.

VIZ.

- | | | |
|---------------------------------------|---|--------------------------------------|
| I. The Book of <i>Ruth</i> . | { | IV. The Prophecy |
| II. The History of | | of <i>Jonah</i> . |
| <i>Sampson</i> . | | V. The Life of <i>Joseph</i> . |
| III. Christ's Sermon
on the Mount. | | VI. The Epistle of
<i>James</i> . |

By JOHN BUNTAN.

Licensed according to Order.

LONDON:

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Glass on London-Bridge, 1701.



T O T H E
R E A D E R.

W H o e'er thou art that shalt peruse this Book,
This may inform thee, when I undertook
To write these Lines, it was not my Design
To publish this imperfect Work of mine:
Composed only for Diversion's sake.
But being inclin'd to think thou may'st partake
Some benefit thereby, I have thought fit,
(Imperfect as it is) to publish it.
The Subjects are a part of the Contents,
Both of the Old and the New Testaments;
The Word are for the most part all the same,
(For I affected Plainness more than Fame)
Nor could'st thou hope to have it better done:
For I'm no Poet, nor a Poet's Son
But a Mechanick, guided by no rule,
But what I gained in a Grammar School.
In my Minority: I can't commend it,
Such as it is into the World I send it,
And should be glad to see some Hand to mend it.

To the Reader.

*Would but those Men whose Genius leads them to
And who have time and parts wherewith to do't,
Imploy their Pens in such a Task as this,
'Twould be a most delightful Exercise,
Of Profit to themselves and others too:
If what the Learned Herbert says, holds true,
A Verse may find him, whom a Sermon flies,
And turn Delight into a Sacrifice;
Thus I conclude, and wish it as delighting
To thee in reading as to me in writing.*

JOHN BUNYAN.

THE Book of RUTH.



CHAP. I.

IN ancient Times, e'er *Israel* knew the way
Of kingly Power, when Judges bore the sway,
A certain Man of *Betlehem Juda* fled,
By Reason of a Famine that o'erspread
The Land, into the Land of *Moab*, where
He and his Wife, and Sons, sojourners were.

Scriptural Poems.

His Name *Elimelech*, his eldest Son
Was called *Mablon*, & other *Cbilion*.
His Wife was *Naomi*, Ephrathites they were:
They went to *Moab* and continued there:
Where of her Husband *Naomi* was bereft,
And only she, and her Two Sons were left:
Who took them Wives of *Moab* in their Youth:
The Name of one was *Orpah*, & other *Ruth*:
And there they died e'er twice Five Years were gone;
And *Naomi* was wholly left alone.
Then she arose, and her Step-daughters with her,
To leave the Land of *Moab* altogether:
For she had heard the Lord had visited
Her native Country, with increase of Bread.
Wherefore the Land of *Moab* she forsook,
And to her native Place her course she took,
Her Daughters with her: Whom she did desire,
That to their Mother's House they would retire:
The Lord, said she, be kind to you agen,
As you to me, and to the dead have been:
God grant you each may be with Husbands blest,
And in th' Enjoyment of them, both find rest.
Then she embraced them, and there withal,
Down from their Cheeks, the Tears began to fall:
They wept aloud, and said, Most surely we
Unto thy People will return with thee.
But *Naomi* replied, Wherefore will ye,
My Daughters, thus resolve to go with me?
Are there yet any more Sons in my Womb,
That may your Husbands be in time to come?
Return again, my Daughters, go your way,
For I'm too Old to marry: Should I say



Scriptural Poems.

Have Hope? Should I this Night conceive a Son?
Would either of you stay till he is grown?
Would you so long without an Husband live?
Nay, nay, my Daughters, for it doth me grieve
Exceedingly, even for your sakes, that I
Do under this so great Affliction lie.

And here they wept again: And *Orpah* kiss'd
Her Mother, but *Ruth* would not be dismiss'd
But clave unto her: Unto whom she spake
And said, Behold, thy Sister is gone back,
With her own Gods, and People to abide,
Go thou along with her. But *Ruth* reply'd,
Intreat me not to leave thee, or return:
For where thou goest, I'll go, where thou sojourn,
I'll sojourn also: And what People's thine,
And who thy God, the same shall both be mine:
Where thou shalt die, there will I die likewise,
And I'll be buried where thy Body lies:
The Lord do so to me, and more, if I
Do leave thee, or forsake thee till I die.

And when she saw the Purpose of her Heart,
She left off to desire her to depart.

So they Two travelled along together
To *Bethlehem*, and when they were come thither,
Behold! the People were surpriz'd, and cried
What is this *Naomi*? But she reply'd,
Oh! call me *Mara*, and not *Naomi*:
For I have been afflicted bitterly.

I went out from you full, but now I come,
As it hath pleased God, quite empty home:
Why then call ye me *Naomi*? Since I
Have been afflicted so exceedingly.

Scriptural Poems.

So *Naomi* return'd, and *Ruth* together,
Who had come from the Land of *Moab* with her :
And unto *Berblem Jude* did they come,
Just as the Barley Harvest was begun.

CHAP. II.

There was a Man of Kin to *Naomi*,
One that was of her Husband's Family,
His Name was *Boaz*, and his Wealth was great.
And *Ruth* the Moabites did intreat
Her Mother's leave, that she might go; and gather
Some Ears of Corn, where she should most find favour:
Go, Daughter, go, said she. She went, and came
Near to the Reapers, to glean after them :
And, lo, it was her hap to light among
The Reapers, which to *Boaz* did belong.
Behold, now *Boaz* came from *Berblem*
Unto his Reapers, and saluted them,
And they bless'd him again : and he inquired
Of him that was set over them he hired,
From whence the Damsel was, and was inform'd
She was the Moabites that return'd
With *Naomi* : And she did ask, said he,
That here amongst the Reapers she might be,
And that she might have liberty to glean
Among the Sheaves : And she all day hath been,
Even from the morning until now, with us,
That she hath stay'd a little in the House.

Then

Scriptural Poems.

Then Boaz said to Ruth, Observe my Daughter,
That thou go not from hence, or follow after
The Reapers of another Field, but where
My Maidens are, see that thou tarry there:
Observe what Field they reap, and go thou there,
Have I not charg'd the young Men to forbear
To touch thee? And when thou dost thirst, approach
And drink of what the Youths have set abroad.
Then she fell on her Face, and to the Ground
She bow'd her self, and said, Why have I found
Such favour in thine Eyes, That thou, to me
Who am a Stranger, should so courteous be?
And Boaz said, It hath been fully shown
To me, what to thy Mother-in Law thou'st done,
Since of thine Husband thou hast been bereft:
How thou thy Father and thy Mother left,
And thine own native Land to come unto
A Land, which thou before didst never know:
The Lord, the God of Israel, the Defence
Whom now thou'st chosen, be thy recompence.
Then said she, let me in thy sight, my Lord,
Find favour, in that thou dost thus afford
Me Comfort, and since thou so kind to me
Dost speak, though I thereof unworthy be.
And Boaz said, at Meal-time come thou near,
Eat of the Bread, and dip i'th' Vinegar.
And by the Reapers she sat down to Meat,
He gave her parched Corn, and she did eat,
And was suffic'd, and left, and rose to glean:
And Boaz gave Command to the young Men,
Let her come in among the Sheaves, said he,
To glean, and let her not reproached be:

Let

Scriptural Poems.

Let fall some handfuls also purposely,
And let her rake them without injury.
So she till Even glean'd, and then beat out
Her Barly, being an *Ephab* or thereabout.
She took it up, and to the City went,
And to her Mother-in-Law did it present :
And what she had reserv'd to her she gave,
When she had took what she design'd to have.
Then unto her, her Mother-in-Law did say,
In what Field hast thou been to glean to day ?
And where hast thou been working? Blest be he,
That thus hath taken Cognizance of thee.
She told with whom, and furthermore did say,
The Man's Name's *Boaz*, Where I wrought to day.
And *Naomi* reply'd, May he be blest,
Even of the Lord, whose Kindness manifest
Into the Living and the Dead hath been :
The Man's our Kinsman, yea the next of kin.
And *Ruth* the Moabitess said, He gave
Me likewise a Commandment not to leave,
Or to depart, from following his young Men,
Until they had brought all his Harvest in.
And *Naomi* said unto *Ruth*, My Daughter,
'Tis good that thou observe to follow after
His Maidens, that they meet thee not elsewhere.
So she to *Boaz*'s Maidens still kept near,
Till Barley and Wheat Harvest both, she saw
Were done, and she dwelt with her Mother-in-Law.

Scriptural Poems.

CHAP. III.

THen *Naomi* said, Shall I not, my Daughter,
Seek Rest for thee, that thou do well hereafter?
And is not *Boaz*, with whose Maids thou wast,
One of the nearest Kinsmen that thou hast?
Behold, this Night he in his Threshing-Floor
Is winnowing Barley, wash thy self therefore,
Anoint thee, put thy Cloaths on, and get down
Unto the Floor; but make not thy self known,
Till he hath eat and drank, and shall prepare
To lie him down; then take good notice where
He goes about to take his Night's Repose,
And go thou in there, and lift up the Cloaths
From off his Feet, and likewise lay thee down,
And what thou hast to do he will make known.
And she made answer, Whatsoever thou
Hast me commanded, will I gladly do.
And down unto the Floor she hasted, and
Forthwith fulfill'd her Mother-in-Law's Command.
So now when *Boaz* had his Heart refresh'd,
With Meat and Drink, he laid him down to rest,
Near to the heap of Corn; she softly came,
Uncover'd's Feet, and lay down by the same.
And, lo! at Midnight, as he turn'd him round,
He was afraid, for at his Feet he found
A Woman lay: Who art thou? then said he:
I am thine Handmaid *Ruth*, replied she,
Over thine Handmaid therefore spread thy Skirt,
I pray, because thou a near Kinsman art.

Blessed

Scriptural Poems.

Blessed be thou, said he, because thou hast
Made manifest more Kindness at the last,
Than at the first, in that thou didst, my Daughter;
No young Men, whether poor or rich, go after:
And now, my Daughter, be not thou afraid,
I will do to thee all that thou hast said:
For all the City of my People knows,
Thou art a Woman truly vertuous;
And now, though I am Kin undoubtedly;
Yet there is one that's nearer Kin than I;
Tarry this Night, and when 'tis Morning light,
If he will like a Kinsman do thee right,
We'll let him, but if not, I my self will,
As the Lord lives, till Morning lie thou still.
And till the Morning at his Feet she lay,
And then arose about the break of Day;
And he gave her a Charge, not to declare
That there had any Womankind been there:
He also said, Bring here thy Veil, and hold
To me; she did, and thereinto he told
Six Measures full of Barley, and did lay
It on her, and she hasted thence away.
And when unto her Mother-in-Law she came,
Art thou, said she, my Daughter, come again?
Then what the Man had done she told, and said,
He these six Measures full of Barley laid
Upon me, for said he, This I bestow,
Least to thy Mother thou should'st empty go.
Then, said she, sit still Daughter, till thou see
What the Event of this Intrigue will be;
For till the Man this Day hath made an end,
No Satisfaction will on him attend.

C H A P.

Scriptural Poems.

CHAP. IV.

AND *Boaz* went up to the City Gate,
And after a short space, while there he sate,
The Kinsman, of whom he had spoke, came by,
To whom he said, Ho, such a one, draw nigh,
And sit down here: He came and sate him down:
Then he rook Ten Men, Elders of the Town,
And caus'd them to sit down. Then to the Man
That was of Kin, thus he his Speech began,
Naomi, said he, who not long since sojourn'd
Amongst the Moabites, is now return'd;
And doth intend to sell a piece of Ground,
The which *Elimelech* our Brother own'd:
And now to give thee notice, I thought fit,
That if thou pleasest, thou may'st purchase it,
In Presence of these Men assembled here:
Then if thou wilt redeem it, now declare
Thy Mind, but if thou wilt not, then let me,
For thou art next of Kin, and I next thee.
Then said the Kinsman, I will it redeem.
Boaz reply'd, if good to thee it seem,
To buy it of the Hand of *Naomi*,
Thou also art oblig'd the same to buy
Of *Ruth* the Moabitess, Wife o' th' dead,
On his Inheritance to raise up Seed.
The Kinsman said, I cannot do this thing
My self, least I an Inconvenience bring
Upon mine own Inheritance, what's mine
By right, therefore I now to thee resign.

Now

Scriptural Poems

Now this in *Israel* did a Custom stand,
Concerning changing and redeeming Land;
To put all Controversie to an end,
A Man pluck'd off his Shooe, and gave his Friend;
And this in *Israel* was an Evidence,
When e'er they changed an Inheritance.
Then said the Kinsman unto *Boaz*, do
Thou take my Right. And off he pluck'd his Shooe.
Then *Boaz* to the Elders thus did say,
And to the People, All of you this Day
Appear for me as Witnesses, that I
Have bought all of the hand of *Naomi*,
That was *Elimelech's*, or did belong
Either to *Mablon* or to *Chilion*:
And *Ruth* the Moabites, who some time
Was *Mablon's* Wife, I've purchas'd to be mine,
Still to preserve alive the dead Man's Name
On his Inheritance, lest that the same
Should in the Gate where he inhabited,
Or 'mongst his Brethren be extinguished:
Behold, this Day, my Witnesses you are.
Then all the People that were present there,
And Elders said, We are thy Witnesses:
May God this Woman thou hast taken bless,
That she like *Rachel*, and like *Leah* be;
Which two did build up *Israel's* Family:
And thou in *Ephratah* exalt thy Name,
And through the Town of *Bethlem* spread thy Fame,
And may the Seed which God shall give to thee
Of this young Woman, full as prosperous be,
As was the House of *Pharez* heretofore,
(*Pharez*, whom *Tamar* unto *Judab* bore.)

Scriptural Poems.

He took *Ruth*, and as his Wife he knew her,
And God was pleas'd, when he went in to her,
To grant the Blessing of Conception,
And she accordingly bare him a Son.
Then said the Women, Blessed be the Lord!
Bless thou him *Naomi*, who doth afford
To thee this Day a Kinsman, which shall be
Famous in *Israel*; and shall be to thee
As the Restorer of thy Life again,
And in thy drooping Age shall thee sustain:
For that thy Daughter-in-Law, who loves thee well
And in thy Sight doth Seven Sons excel,
Hath born this Child. Then *Naomi* took the Boy
To Nurse, and did him in her Bosom lay:
Her Neighbours too, gave him a Name, for why,
This Son, say they, is born to *Naomi*:
They call'd him *Obed*, from whose Loins did spring
Jesse, the Sire of *David*, *Israel's* King.

The End of the Book of RUTH.

T H E -

History of Sampson:

Judges, Chap. xiii.

WHen *Israel's* Sins th' Almighty did provoke,
 To make them subject to *Philistine* Yoke
 For forty Years: In *Zorah* dwelt a Man,
 His Name *Manoah*, of the Tribe of *Dan*;
 His Wife was barren, unto whom appeared
 The Angel of the Lord, and thus declared:
 Though thou, said he, art barren, time shall come
 Thou shalt enjoy the Blessing of thy Womb;
 Now therefore I intreat thee to refrain
 From Wine, strong Drink, and things that are unclean.
 For lo, thou shalt conceive and bear a Son,
 Upon whose Head there shall no Razor come,
 For he to God a Nazarite shall be,
 And shall begin to set his People free
 From the *Philistine* Yoke. The *Woman* came
 And told her Husband, she had seen a Man
 Of God, his dreadful look made me, said she,
 Think him an Angel of the Lord to be:
 But I enquired not from whence he came,
 Neither did he make known to me his Name:
 But thus he said, Thou shalt conceive a Son;
 Wherefore Strong Drink and Wine, see that thou shun,

And

Scriptural Poems.

And have a care that thou be not defil'd
With things that are unclean; for why, the Child
Shall from his Separation from the Womb,
Become a Nazarite, ev'n to his Tomb.
Manoah then did supplicate the Lord,
And said, O Lord, be pleased to afford
This Favour unto me, to send again
The Man of God, more fully to explain
Thy Will to us, that we may rightly know,
When this Child shall be born, what we must do.
And to *Manoah's* Prayer God gave Ear,
And to his Wife the Angel did appear
Again, as she did in the Field retire,
At such time as her Husband was not nigh her.
And she made haste, and ran, and streight declared
Unto her Husband, that the Man appeared
Again, whom she had seen the other Day.
Manoah then arose, and went his way,
And when he came, he said, Art thou the Man
That spakest to my Wife? He said, I am:
Manoah said, Now let thy Words be true:
How shall we use the Child, what must we do?
Then said the Angel of the Lord, Let her
Of all that I have charged her beware:
She may not taste of what comes of the Vine,
Nor may she drink strong Drink, or any Wine,
Nor may she eat of things that are unclean,
From all that I have said, let her refrain.
Manoah said unto the Angel, stay
With us, till we have dress'd a Kid, I pray.
But he reply'd, though thou shalt me detain,
I'll eat no Bread, but if thou dost design

Scriptural Poems.

A Sacrifice unto the Lord, then offer :
For ne'er till now, *Manoab* did discover
It was a Man of God he spake unto :
Then said he to the Angel, Let me know
Thy Name, that when these things shall be perform'd,
The Honour due to thee may be return'd.
Whereto the Man of God made this Reply,
Why akest thou, since 'tis a Mystery?
So he a Kid, and a Meat-Offring took,
And offer'd to the Lord upon a Rock :
And there the Man of God did wondrously,
The whilst *Manoab* and his Wife stood by :
For as the Altar did send up the Flame,
The Man of God ascended in the same :
Manoab and his Wife stood looking on,
And on their Faces to the Ground fell down.
(But then the Angel did appear no more.)
Manoab then knew who he was : Therefore
He said unto his Wife, Most surely we
Shall die, for we the Face of God did see.
But she reply'd, If God would such a thing,
He would not now accept our Offering,
Or would he have to us these things made known,
Or told us, as at this time he hath done.
And now (according to the Angel's Word)
The Woman bare a Son, to whom the Lord
Was pleas'd, his Blessing graciously to give ;
She call'd him *Sampson*, and the Child did thrive :
And lo ! the Spirit of the Lord began,
At times to move him in the Camp of *Dan*.

Scriptural Poems.

CHAP. XIV.

NOW down to *Timnah* *Sampson's* Steps incline,
Where seeing the Daughter of a Philistine,
He came up and did of his Parents crave,
That he in Marriage might the Woman have.
Then thus his Father and his Mother said,
'Mongst all thy Kin canst thou find ne'er a Maid;
Nor yet among my People fit to make
A Wife, but thou wilt this Philistine take,
Of Race uncircumcised? He replied,
Get her for me, for I'm well satisfied.
But neither of his Parents then did know,
It was the Lord that moved him thereto,
To seek a way to accomplish his Designs,
Upon the then o'er-ruling Philistines.
Then *Sampson* and his Parents both went down
To *Timnah*, and as they came near the Town,
Among the Vineyards a young Lion roar'd:
Then on him came the Spirit of the Lord,
And though unarm'd, he rent him like a Kid,
But he discover'd not to them the Deed:
And he went down, and with the Woman treated,
And was well pleas'd to have the Match compleated.
And in a while as he return'd again
To take his Wife, behold, where he had slain
The Beast, he there a Swarm of Bees set Eye on,
And Honey in the Carcase of the Lion:
He took thereof, and eating, on he went,
And to his Parents did a part present,

Scriptural Poems.

And they did also eat, but did not know
That from the Lion's Carcase it did flow.
So down his Father went unto the Woman,
And *Sampson* made a Feast, as it was common
Among young Men. The Philistines provide
Thirty Companions with him to abide ;
And *Sampson* said unto them, now behold,
I have a Riddle for you to unfold,
Which if you do before the Seven Days Feast
Be ended, I will give to every Guest
A Sheet and change of Garments, but if ye
Cannot declare it, you shall give to me
Full Thirty Sheets, and Thirty Changes too:
Then said they, What's thy Riddle, let us know?
And *Sampson* said, The Eater sent forth Meat,
And from the Strong there came a thing most sweet.
And they could not in Three Days find it out,
Wherefore before the seventh came about,
They said unto his Wife, Thou must entice
Thy Husband to discover this Device,
Least we burn thee, and all thy Father's House :
Is it not so, that ye have called us
To make a Spoil? And *Sampson's* Wife wept sore;
And said, Thou dost but hate me, and no more ;
To put a Riddle to my Countrymen,
And not tell't me: And he reply'd agen,
I have not told my Father or my Mother,
And shall I now to thee this thing discover.
And she continually before him wept;
During the time the Feasting Days were kept:
And now behold it came to pass that he,
By reason of her Importunity,

Scriptural Poems.

Did on the Seventh Day to her unfold
The Riddle, which she to her Brethren told;
And e'er the Sun went down, on that same Day,
The Philistines to *Sampson* thus did say,
What is more sweet than Honey? What more strong
Than i- a Lion? And he said, How long
Would it have been, e'er you had understood
This thing, had you not with my Heifer plow'd?
Then came the Spirit of the Lord upon
Him, and he hasted down to *Askelon*,
And Thirty of the Philistines he slew,
And took their Cloaths, and gave the Garments due
To every one of them that had disclosed
The meaning of the Riddle he proposed,
And towards them his Anger fiercely burned,
And he unto his Father's House returned.
But *Sampson's* Wife was given unto one
What was his Friend and chief Companion.

CHAP. XV.

BUT in a while, as *Sampson* visited
His Wife, in the Wheat Harvest with a Kid,
To her into her Chamber he would go,
The which her Father would not let him do;
But said, I thought that thou hadst quite forgot her,
Wherefore I gave consent, and thy Friend took her.
Doth not her Sister's Beauty hers exceed,
Though young? I pray then take her in her stead.

Scriptural Poems.

And *Sampson* said, I shall more blameless be
Than they, though I shall do them injury :
And then he caught Three hundred Foxes, and
Turn'd Tail to Tail, and put a fiery Brand
Between Two Tails, and setting fire thereto,
Into the standing Corn he let them go ,
And burnt both Shocks, and standing Corn and Vines,
And all the Olives of the Philistines.
Then they enquired who this thing had done,
And were inform'd , it was the *Timnite's* Son :
Because his Father took his Wife away,
And gave her his Companion to enjoy.
And the Philistines came up, full of Wrath,
And burnt with Fire, her and her Father both.
And *Sampson* said though you have done this thing,
A farther Evil I will on you bring,
And my avenging Hand shall cease hereafter :
And hip and thigh he smote them with great slaughter:
And he return'd, and came up to the top
Of *Etam*, and dwelt there upon the Rock.
Then the Philistines up to *Judah* went,
And in the Vale of *Lehi* pitch'd their Tent.
Then said the Men of *Judah* for what reason
Are you come up against us at this season ?
And they made answer, we are come to bind
Sampson, to do to him in the same kind
As he hath done to us: Then there went up
Three thousand Men of *Judah* to the top
Of the Rock *Etam*, and to *Sampson* said,
Do'st thou not know that we have long obey'd
The Philistines? Wherefore is it that thou
Hast done this thing, to bring this Evil now;

Upon

Scriptural Poems.

Upon us, let us know it? Then said he
I did to them, as they have done to me:
Then said they we are come, and have brought bands,
To bind, and give thee up into their hands:
And he made answer, you shall swear unto me,
That you your selves no Injury will do me:
And they reply'd, No, no, we will but bind thee,
We will not kill thee, but to them resign thee.
And they took two new Cords, and therewith tied him,
And from the Rock where he abode convey him;
Whom when they to the Camp at *Lebi* brought
The Philistines against him gave a shout:
And mightily the Spirit of the Lord
Came on him, and like burning Flax each cord
That was upon his Arms became, the Bands
Were likewise separated from his Hands.
And he the Jawbone of an As espied.
And took and smote them till a Thousand died:
Then said he with an As's Jawbone I
Have made mine Enemies in heaps to lie:
Behold I have destroy'd a Thousand Men
With this same worthless As's Jaw: And when
He made an end to speak, it came to pass
He cast away the Jawbone of the As,
And said, Now let the place where this was done
Be by the Name of *Ramath-Lebi* known.
And he was sore a thirst; and to the Lord
He cried, and said, O Lord, thou didst afford
This great Deliverance, and now shall I,
By reason of my Thirst fall down and die,
And fall into the most accursed Hands
Of these uncircumcis'd Philistine Bands?

But

Scriptural Poems

But God was pleas'd to cleave an hollow place,
Within the Jaw, from whence did Water pass:
Whereof when he had drank, his Spirit came
As heretofore, and he reviv'd again:
Wherefore that place, which is in *Lehi*, bore
Unto this Day the Name of *En-bakkore*.
And in the Days the Philistines bore sway,
Israel for Twenty Years did him obey.

CHAP. XVI.

THen down to *Gaza* Sampson went, and there
Seeing an Harlot, went in unto her.
And when the Gazites heard he was come thi her:
Straightway they gathered themselves together
To compass him about, and lay in wait
All Night, to take him in the City Gate,
And they were still all Night, for why? say they,
To morrow we shall kill him when 'tis Day.
And he till Midnight lay, and then arose,
And with the City Gates away he goes,
Bearing the Posts, and bar and all away,
And on an Hill near *Hebron* did them lay.
And afterward it came to pass he saw,
And lov'd a Woman named *Delilah*,
Who in the Vale of *Sorek* dwelt, to whom
There did the Lords of the Philistines come,
And said, if thou wilt but entice him to reveal
Where lies his Strength, and which way we may deal
With

Scriptural Poems.

With him, to bind him, to afflict him, we
Each one will give a great reward to thee.
And she to *Sampson* said, I pray thee, tell
Wherein thy Strength doth other Men excel,
And how thou may'st be bound: And he reply'd,
If they with Seven green Withs that ne'er were dried,
Shall bind me Hand and Foot, I shall be then
As weak and impotent as other Men.
Then the Philistine Lords for her provide
The Seven green Withs which never had been dried,
And she therewith did bind him, (now there were
Men lying in wait whom she had placed there)
Then she cry'd out, and said, Now *Sampson* stand
Thy ground, for the Philistines are at hand.
And straight he brake the Withs, and they became
Like to a thred of Tow when toucht with flame:
So was his Strength not found out. Then said she,
Sampson, behold, thou hast deceived me,
And told me lyes: Therefore no longer blind me,
But tell, I pray thee, wherewith I may bind thee:
Bind me with Ropes that ne'er were us'd, said he;
Then weak as other Men are, shall I be:
She therefore took New Ropes, and bound him, and
Cry'd, *Sampson*, the Philistines are at Hand:
(And in the Chamber there were Men lay hid)
And from his Arms he brake them like a Thred.
Then said she, Thou hast mock'd me hitherto,
And told me Lyes: Now tell we what to do
To bind thee. He reply'd, Thou with the Web
Must interweave the Seven Locks of my Head.
Then she his Locks did fasten with the Pin,
And said, the Philistines are coming in,

Shift,

Scriptural Poems.

Shift, *Sampson*, for thy self; then he awoke,
And Pin and Web, and all away he took.
Then said she, How canst thou pretend to love me,
When thus thy Doing towards me disprove thee?
For now, behold, thou hast deceiv'd me thrice,
And hast not told me where thy great Strength lies.
At length his Soul being vext exceedingly,
By reason of her Importunity:
He told the Secrets of his Heart, and said,
Never yet Razor on my Head was laid;
For I have been to God a Nazarite,
Even from the Day that first I saw the Light:
Wherefore like other Men, if I am shaven,
I shall be weak, and of my Strength bereaven.
And when she saw that he had told her all
The Secrets of his Heart, she sent to call
The Lords of the Philistines, Come, said she,
This once, for now he hath made known to me
The very Truth. Then they came up together,
And brought the Money in their Hands to give her.
Then down to sleep upon her Knees she laid him,
And call'd a Man, who of his Locks betray'd him,
And to afflict him she began, and then
His Strength became like that of other Men:
Then said she, *Sampson*, thy Philistine Foes
Are just at hand: And he from sleep arose,
And as at other times went forth to shake him,
Not knowing that the Lord did now forsake him.
But the Philistines seized him, and brought
Him down to *Gaza*, having first put out
His Eyes, and did with brazen Fetters bind
And made him in the Prison-House to grind.

Howbeit

Scriptural Poems.

Howbeit the Hair upon his Head began,
After he had been shaved, to grow again.
Then the Philistine Lords together met,
And a Thanksgiving day apart they set,
For to rejoice, and unto *Dagon* pay
Their highest Service, For our God, say they,
Did this: And when the People did behold
Poor Captive *Sampson*, they their God extoll'd,
And said, our God, Hath given into our hand,
Him that destroy'd us, and laid waste our Land.
And in their heighth of Mirth, they sent to call
Sampson, to come and make sport for them all.
And from the Prison-House they brought him, and
Between the Pillars they set him to stand;
And there he made them Sport. Then to the Lad,
That led him by the Hand, thus *Sampson* said,
Let me now feel the Pillars that sustain
The House, that I my self thereon may lean.
Now in the House there was a mighty Throng
Of Men and Women gather'd, and among
Them, all the Lords of the Philistines were:
Besides, upon the Roof there did appear,
About Three thousand Men and Women, who
Beheld, while *Sampson* made them sport below.
And *Sampson* calling on the Lord did say,
O Lord, my God, remember me, I pray,
This once give Strength, that I aveng'd may be
Of those Philistines who have blinded me.
And with his Right-hand and his Left, he held
Two middle Pillars which the House upheld;
And said, Let me with the Philistines die,
And then he bow'd himself most mightily:

And

Scriptural Poems.

And down the House fell on the Lords, and all
The People that were in't: So that the fall
Thereof, slew at his Dying many more,
Than he had slain in all his Life before.
Then did his Brethren, and his Kinsfolks come
And took him up, and brought him with them home,
And laid him in his Father's Sepulchre,
When he had judged *Israel* twenty Year.

CHRIST'S

Scriptural Poems.

CHRIST'S *Sermon on the Mount*

Matth. Chap. V.

AND *Jesus*, seeing the Multitudes, ascended
Up to a Mount, where sitting, and attended
By his Disciples; he began to Preach,
And on this manner following did them teach.
Blessed are all such as are poor in Spirit,
For they the Heav'nly Kingdom do inherit.
Blessed are they that Mourn: For in the stead
Thereof shall Comfort be administred.
Blessed are they, whose Meekness doth excel:
For on the Earth their Portion is to dwell.
Blessed are they, who after Righteousness
Hunger and Thirst: For they shall it possess.
Blessed are they, for they shall Mercy find,
Who to do mercifully are enclin'd.
Blessed are all such as are pure in Heart:
For God his Presence shall to them impart.
Blessed are they that do make Peace: For why?
They shall be call'd the Sons of the Most High.
Blessed are they which suffer for the sake
Of Righteousness: For they of Heav'n partake.
Blessed are ye, when Men shall falsely speak
All kind of Ill against you for my sake,
And shall revile, and persecute you sore;
Rejoyce, and be exceeding glad therefore:
For your Reward in Heav'n will be great:
For thus of Old they did the Prophets treat.

Ye

Scriptural Poems.

Ye are the Salt o'th' Earth; but wherewith must
The Salt be season'd when the savour's lost?
It is from thenceforth good for nothing, but
To be cast out, and trodd'n under foot.
Ye are the Light o'th' World: A City set
Upon an Hill cannot be hid: Nor yet
Do Men a Candle with a Bushel cover,
But set it where it lights the whole House over.
So shine your Light, your Good Work's seen thereby
Men may your Heavenly Father Glorifie:
Think not that to destroy the Law I came,
Or Prophets; no, but to fulfil the same.
For till the Heav'n and Earth shall pass away,
One jot or tittle from the Law, I say,
Shall never pass, till all shall be complete.
Whoso therefore presumes to violate,
One of these least Commands, and teacheth so,
Shall in God's Kingdom be accounted low:
But he that doth, and teacheth them likewise,
Shall in God's Kingdom have great Dignities.
For I declare unto you, that unless
You shall exceed the *Scribes* and *Pharisees*
In Righteousness: You shall on no condition,
Into the Heavenly Kingdom gain admission.
Ye've heard 'twas said of Old; *Thou shalt not kill*:
And he incurs the Judgment who shall spill
His Brothers Blood: But I to you declare,
That he that's wroth without a cause, shall bear
The Judgment: Likewise of the Council he
That sayeth *Racha* shall in danger be:
But whoso'er shall say thou Fool, the same
Shall be in danger of Eternal Flame.

VWhen

Scriptural Poems.

When therefore to the Altar thou dost bring
Thy Gift, and there remembreſt any thing
Thy Brother hath againſt thee: Leave it there
Before the Altar, and come thou not near,
Till thou haſt firſt made Reconciliation,
Then may'ſt thou come and offer thine Oblation.
Make an Agreement with thine Adverſary
Whilst thou art in the way, and do not tarry;
Leſt he at any time deliver thee
Unto the Judge, and by the Judge thou be
Unto the Officer forthwith reſign'd,
And to Impriſonment thou be confin'd;
I do affirm thou ſhalt not be enlarg'd,
Till thou the utmoſt Farthing haſt diſcharg'd.
Ye've heard, that they of Old did teſtifie,
That Men ſhould not commit Adultery:
But I pronounce him an Adulterer,
Who views a Woman to luſt after her.
And if thy Right Eye ſhall offensive be,
Pluck thou it out and caſt the ſame from thee;
For it is better loſe one, than that all
Thy Members ſhou'd into Hell Torments fall:
And if thy Right Hand doth offend cut off it,
And caſt it from thee, for it will thee proſit
Much rather, that one of thy Members ſell,
Than that they ſhould be all condemn'd to Hell.
It hath been ſaid, whoſo away ſhall force
His Wife, ſhall give her a Bill of Divorce:
But whoſoe'er ſhall put his Wife away,
Except for Fornication's ſake, I ſay,
Makes her Adult'reſs, and who Marries her,
So put away, is an Adulterer.

Scriptural Poems.

Again: Ye've heard, Thou shalt not be forsworn,
Was ancient Doctrine, but thou shalt perform
Unto the Lord thine Oaths: But I declare,
That you shall not at all presume to Swear,
Neither by Heaven, for it is Gods Throne;
Nor by the Earth, for his Foot stands thereon:
Neither Swear by *Jerusalem*, for why?
It is the City of the King Most High:
Nor Swear thou by thine Head, for thou canst make
No Hair thereof to be or white or black:
But let Yea, yea; Nay, nay, in Speech suffice,
For what is more from Evil doth arise.
Ye've heard, it hath been said; Eye for an Eye,
And Tooth for Tooth: But I do testifie,
That you shall not resist; but let him smite
Thy left Cheek also, who assaults thy right.
And if that any by a Law-Suit shall
Demand thy Coat, let them have Cloak and all.
And whoso'er compelleth thee to go
A Mile, refuse not to go with him two.
Give him that asketh, and from him that may
Have need to borrow, turn not thou away. (Friend
Ye've heard, 'twas said: That thou shalt love thy
And hate thy Foe: But let your love extend
Unto your Enemies: Thus I declare,
Bless them that Curse, do good to them that bear
Ill will, and for your Persecutors pray,
And them that do reproach you; that you may
Be Children of your Father that's in Heaven;
For he on good and bad alike hath given
His Sun to rise, and in like manner doth
Send Rain upon the Just and Unjust both.

For what is your Reward, if you love them
That love you? Do not *Publicans* the same?
And if your Brethren only you salute,
What more than they do ye? They also do't:
I will therefore that you be perfect, ev'n
As is your Father perfect that's in Heav'n.

CHAP. VI.

TAKE heed you do not your Alms-deeds bestow
Before Men, purposely to make a show;
For then there will no recompence be given
Unto you of your Father that's in Heaven:
With sound of Trumpet do not thou therefore
Proclaim what thou art giving to the Poor;
As is the manner of the Hypocrites
To do i'th' Synagogues, and in the Streets;
That Men may give them Praises. Verily
They have their Recompence I testifie.
But when thou dost Alms, let thy left hand know
Not what thy right hand is about to do:
That giving secretly, thy Father may,
Who sees in secret openly repay.
And when thou Pray'st be not as Hypocrites;
For they love in the corners of the Streets,
And in the Synagogues to stand and Pray,
There to be seen: They've their Reward I say.
But thou, when thou dost make thy Pray'r, go thee
Into thy Closet, shut thy Door unto thee,

And there in secret to thy Father cry,
 Who seeing thee shall reward thee openly.
 But when ye Pray use not vain Repetitions,
 As Heathens do, for they think their Petitions
 Prevail, when they the same do multiply:
 Be ye not like to them therefore; for why;
 Your Father knows what things you need before
 You ask him, on this wise pray ye therefore.

' Our Father which art in Heav'n, thy Name alone
 ' Be hallowed. Thy glorious Kingdom come.
 Thy Will be done on Earth as 'tis in Heav'n.
 Give us this day our daily Bread. And ev'r
 As we remit our Debtors, grant Remission
 To us. And lead us not into Temptation,
 ' But from all Evil do thou us deliver;
 ' For th' Kingdom, Pow'r and Glory's thine for ever.

Amen.

For if you do forgive Men that offend
 Your Heavenly Father will to you extend
 Forgiveness; but if not, nor will he spare,
 At any time when you Offenders are.
 Moreover when you Fast beware lest you
 Look sad, as Hypocrites are wont to do;
 For they disguise their Faces, that they may
 Appear to Fast: They've their reward I say.
 But thou, when thou dost Fast, anoint thine Head
 And wash thy Face, that undiscovered
 Thy Fasting may be unto Men, but rather
 That thou be seen in secret of thy Father:
 And then thy Father who in secrecy
 Shall reward thee openly.

Scriptural Poems.

Lay not up Treasure for your selves in store
Upon the Earth, where Moth and Rust devour,
And where by Thieves you may be quite bereaven.
But lay up Treasure for your Selves in Heav'n,
Where neither Moth, nor Rust, nor Thieves can enter:
For where's your Treasure there your Hearts will
The Eye's the light o'th' Body, which if right center.
Then thy whole Body will be full of Light:
But if thine Eye be evil, then there will
A total Darkness thy whole Body fill.
If therefore all the Light that is in thee
Be Darkness, How great must that Darkness be?
No Man can serve Two Masters, either he
Will hate one, and love t'other, or will be
Faithful to one, and t'other will forego.
Ye cannot serve both God and Mammon too.
Take no thought therefore for your Life, I say,
What you shall eat or drink; or how you may
Your Bodies cloath: Is not the life much more
Than meat, is not the Body far before
The cloaths thereof? behold the fowls o'th' air,
Nor sow nor reap, nor take they any care:
How they provision into barns may gather;
Yet they are nourish'd by your Heavenly Father:
Are ye not worth much more? Which of you can
By taking thought add to his height one span?
And why for raiment are ye taking thought?
See how the Lilies grow, they labour not,
Nor do they spin; yet *Solomon*, I say,
In all his Pomp had no such gay Array:
If in the Field God so doth cloath the Grass,
Which is to Day, and doth to Morrow pass

Scriptural Poems.

Into the Oven, shall he not therefore
O ye of little Faith, cloath you much more?
Take no thought therefore, saying, What shall we eat,
Or drink, or where shall we our Raiment get?
(For thus the Heathen People use to do)
For that you need them doth your Father know.
But seek God's Kingdom, and his Righteousness
First, and then all these things you shall possess.
Be not then exercis'd with Care and Sorrow,
In making Preparation for the Morrow;
The Morrow shall things for it self prepare:
Sufficient to the Day is each Day's Care.

CHAP. VII.

Judge not that you may not be judg'd; for even
As you pass Judgment, Judgment shall be given:
And with such Measure as you meet to Men,
It shall be measur'd unto you agen.
And why dost thou take notice of the Mote
That's in thy Brother's Eye, but dost not note
The Beam that's in thine own? How wilt thou say
Unto thy Brother, let me take away
The Mote that's in thine Eye, when yet 'tis plain
The Beam that's in thine own doth still remain?
First cast away the Beam, thou Hypocrite,
From thine own Eye, so shall thy clearer Sight
The better be enabled to descry,
And pluck the Mote out of thy Brother's Eye.

Give

Scriptural Poems.

Give not to Dogs the things that are Divine,
Neither cast ye your Pearls before the Swine,
Least that they should their Feet them trample under,
And turn upon you, and rent you asunder.
Ask, and obtain. seek, and ye shall find; do ye
Knock, and it shall be opened unto ye:
For he that seeks, shall find, that asks, obtain,
And he that knocks, shall an Admittance gain.
Or what Man is there of you, if his Son
Shall ask him Bread, will he give him a Stone?
Or if he ask a Fish, will he bestow
A Serpent? If then ye being evil know
To give your Children good Gifts, how much rather
To them that ask him, shall your Heav'nly Father?
Then what you wou'd Men shou'd to you, so do
To them: for that's the Law and Prophets too.
Enter in at the strait Gate, for the Road
That doth unto Destruction lead is broad,
And wide the Gate, and many there be that
Enter therein: because strait is the Gate,
And narrow is the way that is inclin'd
To Life, and which there are but few that find.
False Prophets shun, who in Sheeps Cloaths appear,
But inwardly devouring Wolves they are:
Ye by their Fruits shall know them. Do Men either
Pluck Grapes of Thorns, or Figs of Thistles gather?
Even so each good Tree good Fruit will produce;
But a corrupt Tree Fruit unfit for use:
A good Tree cannot bring forth evil Food,
Nor can an evil Tree bear Fruit that's good:
Each Tree that bears not good Fruit's hewen down
And burnt; thus by their Fruits they shall be known.

Scriptural Poems.

Not every one that saith Lord, Lord, but he
That doth my Heav'nly Father's Will, shall be
An Heir of Heaven: many in that day
Will call Lord, Lord, and thus to me will say;
Have we not Prophetied in thy Name?
Cast Devils out, done Wonders in the same?
And then will I profess I know you not:
Depart from me ye that have Evil wrought.
Whofo therefore these Sayings of mine doth hear,
And doth them, to a Wise Man I'll compare,
The which upon a Rock his Building founded;
The Rain descended and the Floods surrounded,
The Winds arose, and gave it many a shock,
And it fell not, being founded on a Rock.
And ev'ry one that hears these Sayings of mine,
And not to do them doth his Heart encline,
Unto a Foolish Man shall be compar'd,
Who his Foundation on the Sand prepar'd;
The Rain descended and the Floods were great,
The Winds did blow, and vehemently beat
Against that House; and down the Building came,
And mighty was the downfal of the same.
And now when *Jesus* thus had finished
His Sayings, the People were astonish'd
Thereat: for not as do the Scribes taught he
Them, but as one that had Authority.

The End of Christ's Sermon on the Mount.

THE
Prophecy of *Jonah*.

CHAP. I.

NOW unto *Jonah*, old *Amittai's* Son,
Thus did the Word of the Almighty come,
And said, Arise; Go thou forthwith & cry
'Gainst that great City *Nineveh*; for why,
The Sins thereof are come up in my sight.
But he arose, that he to *Tarshish* might
Flee from God's Presence; and went down & found
A Ship at *Joppa* unto *Tarshish* bound:
He paid the Fare, and with them went on board
For *Tarshish*, from the Presence of the Lord.
But the Almighty a great Wind did raise,
And sent a mighty Tempest on the Seas,
So that the Ship was likely to be broken.
Then were the Mariners with Horror stricken;
And to his God they cried ev'ry one;
And over-board was the Ships lading thrown
To lighten it: but down into the Ship
Was *Jonah* gone, and there lay fast asleep.
So to him came the Master and did say,
What meanest thou, O Sleeper! Rise and pray
Unto thy God, and he perhaps will hear,
And save us from the danger that we fear.

Then

Scriptural Poems.

Then said they to each other, 'come, let's try,
By casting Lots, on whom the Fault doth lie,
In bringing all this evil now upon us.
So they cast Lots, and the Lot fell on *Joseph*.
Then said they, we intreat thee let us know,
For whose cause we this evil undergo,
Whence comest thou? What is thine Occupation?
What Country-man art thou? And of what Nation?
And unto them himself he did declare,
And said, I am an *Hebrew*, and do fear
The Living Lord, the God of Heaven, who
Alone hath made the Sea and dry Land too.
Then were the Men exceedingly afraid;
And, wherefore hast thou done this thing? they said
(For they did understand he did forgo
God's Presence, for himself had told them so.)
What shall we do unto thee then they said,
That so the raging of the Sea be stay'd?
(For it did rage and foam) Take me, said he,
And cast me over board into the Sea;
So shall the Sea be calm, for on my score
I know it is, that thus the Waves do roar.
Nevertheless they rowed hard to gain
The Land, but all their labour was in vain;
So much against them did the Tempest beat.
Wherefore they the Almighty did entreat,
And said, we do beseech thee, and we pray,
O Lord, that thou would'st not upon us lay
The charge of guiltless Blood, nor let it be,
That now we perish, on th' account that we
Take this Man's Life away; for thou alone,
As it hath pleased thee, O Lord, hast done.

Scriptural Poems.

they took *Jonah* up, and to the Seas
Committed him, then did the Tempest cease.
Then did the Dread of the Great God on high,
Seize on the Mariners exceedingly.
And they did offer up a Sacrifice,
And vowed Vows unto the Lord likewise.
And now the Lord for *Jonah* did contrive
A mighty Fish, to swallow'im up alive,
And in the Fish's Belly for the space
Of three days and three nights, poor *Jonah* was.

CHAP. II.

UNto the Lord his God then *Jonah* pray'd
Out of the Belly of the Fish, and said,
By reason of Affliction which lay sore
Upon me, I the Lord God did implore,
And he gave Ear; and from Hell's Belly I
Cry'd unto thee, and thou, Lord, heard'st my Cry;
For thou into the Deep hadst cast me out,
And there the Floods did compass me about,
In the midst of the Sea, thy Waves were sent,
And all thy Billows which my Head o'er went.
Then said I though thy Presence hath forsook
Me, to thy Holy Temple will I look.
The Waters compassed about my Soul,
And the great Deeps did round about me rowl,
The Weeds were wrapt about my Head, I went
Down to the bottom of the Element;

The

Scriptural Poems.

The Earth with her strong Bars surrounded me,
Yet thou, O Lord, from Death hast set me free.
When my Soul fainted, on the Lord I thought,
And to thee to thy Temple then was brought
My Pray'r. They their own Mercies do despise,
Who have regard to lying Vanities.
But with the Voice of my Thanksgiving, I
Will offer Sacrifice to thee on high,
And pay my Vows which I have vow'd each one,
For why? Salvation's of the Lord alone.
And now the Fish, as God did give Command,
Did vomit *Jonah* out upon dry Land.

CHAP. III.

AN D now the Second time to *Jonah* came
God's Word, and said, Arise, go and proclaim
To that great City *Nineveh*, what I
Have heretofore commanded thee to cry.
So *Jonah* rose up, and prepar'd to go
To *Nineveh* as God had bid him do :
(Now was the City *Nineveh* so great,
That it was three days Journey long compleat)
And as into the City *Jonah* made
His first days Journey, he cry'd out, and said,
When forty days shall be expir'd and past,
This City *Nineveh* shall be laid waste.
Then did the Ninevites with one accord,
Believe this was the Message of the Lord,

And

Scriptural Poems.

And did proclaim a Fast, and every one,
From greatest to the least, put Sackcloth on :
For to the King this News was quickly flown,
And he arose, and came down from his Throne,
And having laid aside his Robes of State,
He put on Sackcloth, and in Ashes sate :
And issuing out his Royal Proclamation,
And through the City making Publication
Thereof, (being by the King and Council sign'd)
A solemn and a general Fast enjoin'd,
And said, I will, That neither Man nor Beast,
Nor Flock, nor Herd, shall their Provision taste :
But let them all put Sackcloth on, and cry
Unto the Lord with greatest fervency ;
Yea, let them all their evil Ways refrain,
And from the Violence which they retain.
Who knows if God will yet be pleas'd to spare,
And turn away the Evil that we fear ?
And God beheld their Works, and saw that they
Had turned from the Evil of their Way :
And God turn'd from his Wrath, and did revoke
The dreadful Judgment whereof he had spoke.

CHAP. IV.

BUT hereat *Jonah* was extreamly vext,
And in his mind exceedingly perplext :
And to the Lord his God he pray'd, and said,
O Lord, I pray thee, was not I afraid

Scriptural Poems.

Of this, when I was yet at home? Therefore
I unto *Tarsish* took my flight before :
For that thou art a gracious God I know,
Of tender Mercy, and to Anger slow,
Of great Compassion, and dost oft recal
The Evil thou dost threat Mankind withal:
Now therefore, Lord, I earnestly do pray
That thou wouldst please to take my Life away,
For I had better die than live. Dost thou
Do well, said God, to be so angry now?
So then out of the City *Jonah* went,
And on the East-side of it made a Tent,
And underneath the shade thereof he sate,
Expecting what would be the City's Fate:
And over *Jonah's* Head behold, the Lord
Prepar'd, and caused to come up, a Gourd
To shadow him, and ease him of his Grief;
And *Jonah* was right glad of this Relief.
But God a Worm sent early the next day,
Which smote the Gourd, it withered away:
And when the Sun arose it came to pass,
That God a vehement East wind did raise;
Besides, the Sun did beat upon his Head,
So that he fainted, saying, would I were dead,
For it is better for me now to die,
Than thus to lead my Life in Misery.
And to distressed *Jonah*, said the Lord,
Dost thou well to be angry for the Gourd?
And he unto the Lord made this Reply,
I do well to be angry even to die.
Thou hast had pity, *Jonah*, on the Gourd,
For which thou didst not labour, said the Lord,

Scriptural Poems.

It made it to grow, which also came
Up in a Night, and perish'd in the same:
And should not I extend my gracious Pity
To *Nineveh*, so populous a City,
Where more than Sixscore thousand Persons dwell
Who 'twixt their Right-hand, and their Left, can tell
No difference, wherein are also found
Cattle which do in Multitudes abound?

The End of the Prophecy of JONAH.

THE

THE
LIFE of JOSEPH,

TAKEN

Out of the latter Part of the Book of
Genesis, Chap. xxxvii.

WHEN *Jacob* from his Brother *Eſau* fled,
He by the Hand of Providence was led
To *Padan-aram*, in *Aſſyria*, where
He ſerv'd his Uncle *Laban* twenty year ;
During which time he was in all things bleſt,
And with a num'rous Iſſue 'mongſt the reſt :
Amongſt whom none ſo pleaſing in his ſight
As *Joſeph* was, who was his chief delight :
Who by the time that *Jacob* was return'd
Into the Land, where's Fathers had ſojourn'd,
Was full arriv'd at ſeventeen years of Age ;
And by his Hopefulneſs did then preſage,
He was indued with a noble Mind,
That would to vertuous Actions be inclin'd ;
For being ſent to feed his Father's Flock,
Among his Brethren, he great notice took
Of what they did, and if in any ſort
They did amiſs, he thereof made report
Unto his Father, and did thus create
His Father's favour, but his Brethren's hate.

His Father lov'd him better than the rest,
As being the Son wherewith his Age was blest :
And that his Kindness might the more appear,
Made him a party colour'd Coat to wear.
But as it often haps, his Father's Love
Did in his Brethren greater Hatred move :
But that which most incens'd them was his Dreams,
By which, in a Prophetick way, he seems
Their low Submission, and his future State
Of Greatness, plainly to Prognosticate.
For to his Brethren thus his Dreams he told,
And said, as we were binding Sheaves, behold,
My Sheaf arose and stood up in the Field,
And all your Sheaves stood round about, to yield
Obeisance unto mine : And what, must we
Indeed, say they, be subject unto thee ?
Their Wrath increas'd, this added to his Crime.
And *Joseph* dreamed yet a second time ;
And said, Behold, I saw the Sun and Moon,
And the eleven Stars to me fall down.
At which his Father highly was offended,
And for these words, the Lad he reprehended,
And said, fond Youth, Dost thou pretend to shew
That I, thy Mother, and thy Brethren too,
Must all submit to thee ? Thou dost but dream :
But *Jacob* kept his words, and thought of them.
Now *Jacob's* Sons did feed their Flocks in *Shechem*,
And he desired *Joseph* to go seek 'em,
And find them out, and come again and tell
If all things with them and their Flocks were well.
So *Joseph* went, and wander'd here and there,
But could not find out where his Brethren were,

Untill a Man had told him their Intent
 Of going to *Dotban*, where he also went.
 And when his Brethren at a distance saw him,
 They held a Consultation how to slay him,
 And said, here comes the Dreamer, we shall see
 What the Event of all his Dreams will be;
 For we will kill, and in a Pit will hide him,
 And say some Beast or other hath destroy'd him.
 But *Reuben* somewhat tend'rer than the rest,
 Endeavour'd to perswade them to desist
 From Murder, saying, Into this Pit let's cast him,
 And this he said in hopes to have releas'd him.
 And now when *Joseph* came not dreading ought,
 They strip'd him of his party-colour'd Coat,
 And led him to a Pit that was hard by,
 And threw him into't, but the Pit was dry.
 And sitting down to eat, they chanc'd to spy,
 A Company of *Ishmaelites* pass by, (lading
 Who with Balm, Myrrh, and Spice, their Camels
 From *Gilead* came, and were to *Egypt* Trading:
 Then *Judub* said, 'Twill do us little good
 To slay our Brother, and conceal his Blood;
 Come therefore, Brethren, be advis'd by me,
 Let's sell him to these *Ishmaelites*, for he
 Is our own Flesh, and 'tis a cruel Deed,
 To kill him, and to this they all agreed.
 Their Brother then out of the Pit they hale,
 And to these Merchants offer'd him to sale:
 Who, him for twenty Silver Pieces bought,
 And with them to the Land of *Egypt* brought.
 But *Reuben* ignorant of what was done,
 Came to the Pit, and seeing the Lad was gone,

Scriptural Poems.

He rent his Cloaths in a great Consternation,
Returning back with heavy Lamentation.
And now that they might make their Story good
They kill'd a Kid, and dipped in the Blood
Their Brother *Joseph's* Coat, and home they came,
And to their Father's view expos'd the same,
And said, this we have found, now thou dost know
Whether it be thy Son's Coat, yea or no.
And *Jacob* knew the Coat full well, and said,
Now hath some evil Beast devour'd the Lad;
Joseph is torn in Pieces without doubt,
For, too, too well I know this is his Coat.
He rent his Cloaths, and putting Sackcloth on,
He for a long time mourned for his Son.
His Children striving to assuage his Grief
Endeavour'd to administer Relief:
But he refus'd, and said, Since he is gone,
I will in Sorrow to the Grave go down.
Such Lamentation made he for his Son.

CHAP. XXXIX.

AND now these Merchants Sons of *Ishmael*,
Again did poor afflicted *Joseph* sell,
To an Egyptian, named *Potiphar*,
The Captain of King *Pharaoh's* Men of War.
And God was with him and did greatly bless,
And crown his Undertaking with Success:

Scriptural Poems.

Whereof his Master being well aware,
Committed all he had to *Joseph's* care ;
And made him Overseer of his House,
And from the time his Master us'd him thus,
The Lord was pleas'd to give him to partake,
Of many Blessings ev'n for *Joseph's* sake:
So that with Plenty he was hedg'd about,
And prospered within Door and without :
Such was his Master's Love, and he so Just,
That all things were committed to his Trust.
Now *Joseph* was grown up to manly Stature,
Of goodly Presence, and most comely Feature.
Wherefore his Mistress with a lustful Eye,
Beheld his Beauty, and resolv'd to try,
If to unchaste Embraces she could gain
The Youth, but her Endeavours prov'd in vain :
For he refus'd, and said, My Master knows
In all the House of nothing that he owes ;
For his Concerns are all at my dispose :
There's not a thing that he hath kept from me,
But all is in my hand save only thee;
Then how can I commit so foul a Fact,
And the Displeasure of my God contract ?
Yet still she sued, and still did he deny her,
Refusing to be with her, or lie by her.
Now on a time when all the Men were gone
Out of the House and she was left alone :
And *Joseph* at that Instant coming in,
About some Business he'd to do within ;
She took Advantage of their being together,
And held his Cloaths to force him to lie with her.

Joseph strove, and from her hands got loose,
 And left his Coat, and fled out of the House.
 And when she saw that he had made's Escape,
 She call'd her Servants, and proclaim'd a Rape:
 Come see now how this Hebrew Slave, said she,
 Your Master's Favourite, hath affronted me;
 He came to violate my Chastity,
 And when he heard that I began to cry,
 And call for help, afraid lest you should find him,
 He's fled, and left his Garment here behind him.
 And now to give her words the greater credit,
 Untill her Husband's coming home, she hid it,
 To whom she spake, and said, Why hast thou brought
 This Hebrew here, to set me thus at nought?
 The Slave attempted to defile my bed,
 And when I cry'd, he left his Coat and fled,
 See here it is. Which when he saw, and heard
 The heavy Acculation she preferr'd,
 He was exceeding wroth at his Behaviour,
 And utterly casheir'd him from his Favour;
 Nay more, he cast him into Prison, where
 In Fetters bound King *Pharaoh's* Prisoners were.
 But *Joseph's* God, who never yet forlook
 Him in Extremity, was pleas'd to look,
 With great Compassion on his Injuries,
 And gave him Favour in the Keeper's eyes;
 So that he was intrusted with the care
 And charge of all the Pris'ners that were there:
 All were committed unto *Joseph's* hand,
 And what was done, was done at his command.
 The Prison-keeper took no care at all,
 Of ought that he intrusted him withal,

Scriptural Poems.
Because he saw that God was with him, and
All things did prosper that he took in hand.

CHAP. XL.

AND now whilst *Joseph* in Confinement lay,
It came to pass upon a certain day,
That *Pharaoh* King of *Egypt*, being wroth
With his chief Butler, and chief Baker both,
For their Offences, put them both in Ward,
In the House of the Captain of the Guard:
Into the Place where *Joseph* was confin'd,
Unto whose Custody they were resign'd,
And he attended on them in the Prison.
And there they were continu'd for a season,
During which time, it chanced both of them
Did in the same Night dream each Man his Dream:
Which Dreams according to Interpretation,
Had to themselves particular Relation.
And *Joseph* coming early the next day,
Into the Room where *Pharaoh's* Servants lay,
Beheld their Countenances much dejected:
Wherefore he said. What Evil hath effected
This melancholy Frame, what is't that causes
These marks of Discontentment in your Faces?
Then said they, we have dream'd each Man his Dream,
And there is no Man to interpret them.
Then *Joseph* said your Dreams to me make known;
Interpretations are from God alone.

Then

Then unto *Joseph* the chief Butler told
His Dream, and said, Methought I did behold
A Vine, whereon three Branches did appear,
Which seem'd to bud, to blossom, and to bear
Clusters of full ripe Grapes, which to my thinking
I press'd into the Cup for *Pharaoh's* drinking.
And *Joseph* said, Thy Dream doth signifie,
Thou shalt enjoy thy former Dignity :
The Branches which thou sawest are three days,
In which King *Pharaoh* will his Butler raise,
And to thy Place again will thee restore,
And thou shalt serve him as thou'st done before :
But do not, when it shall be well with thee,
Forget me, but shew Kindness unto me,
And unto *Pharaoh* represent my Case,
That I may be deliver'd from this Place,
For I was stoln out of the Hebrews Land,
And also here am wrongfully detain'd.
Then the chief Baker having understood,
That the Interpretation was so good,
He told his Dream to *Joseph* too, and said,
Lo, I had three white Baskets on my Head,
And in the Uppermost there seem'd to be,
Of bak'd Provision, great variety,
Fit for King *Pharaoh's* Table, and there came
A Flock of Birds, and seem'd to eat the same.
And *Joseph* said, Thy Dream portends thy fall,
For at the end of three days *Pharaoh* shall
Lift up thy Head, and hang thee on a Tree,
So that the Birds shall feast themselves on thee.
And on the third day *Pharaoh* made a Feast
Unto his Servants, and among the rest

The Butler and the Baker were brought forth,
The day being kept in Memory of his Birth :
And to his Place King *Pharaoh* did restore
His Butler, and he serv'd him as before.
But the chief Baker he condemn'd to die,
According unto *Joseph's* Prophecy.
Yet though the Butler had regain'd his Place,
He was unmindful of poor *Joseph's* Case.

CHAP. XLI.

AND now when two years time was fully past,
And *Joseph* from Confinement not releast,
It came to pass that *Pharaoh* dreamed, and
He seem'd by a River's side to stand,
Whence, he seven fat well-favour'd Kine beheld,
Came up and grazed in the neighbouring Field.
And after them there came up seven more
Lean and ill-favour'd, and did soon devour
The seven fat Kine which came up just before.
So *Pharaoh* 'woke, and mus'd awhile, and then
Soon as his Sleep his Dream return'd agen.
Wherein he saw upon one stalk there stood
Seven ears of Corn, exceeding Rank and Good,
And seven others, with the East wind blasted,
And withered, sprang up, and quickly wasted
The seven good Ears, and quite devour'd them :
And *Pharaoh* 'woke, and, Lo ! it was a Dream.

And

Scriptural Poems

And in the Morning he was discontent,
 And for the wise Men, and Magicians sent,
 To ease his Mind, but there was none of them
 That could interpret to the King his Dream.
 Then the chief Butler making his address
 Unto King *Pharaoh*, said, I now confess
 My former Faults, for when the King was wroth
 With his chief Butler, and chief Baker both,
 It pleased him, to put us both in Ward,
 In the House of the Captain of the Guard :
 And in one Night we dream'd a Dream, each one
 According to's Interpretation ;
 And there was then an Hebrew there in Ward,
 A Youth, that serv'd the Captain of the Guard :
 To whom we told whereof we had been dreaming,
 And he interpreted to us the meaning,
 And what he said fell out accordingly,
 Me he restored to my Dignity,
 But told the Baker he should surely die.
 Then *Pharaoh* sent a Messenger in haste,
 And *Joseph* from the Dungeon was releas'd :
 And having shav'd himself, and chang'd his Cloaths,
 Into the Presence of the King he goes.
 To whom King *Pharaoh* said, I have been told
 Thou canst the meaning of a Dream unfold :
 Now I have dream'd a Dream, and there is none
 Can give me the Interpretation.
 And *Joseph* said, I cannot do this thing
 My self, but God shall answer thee, Oh, King.
 Then *Pharaoh* said to *Joseph*, In my Dream,
 As I stood by a River's side, there came

Up from the River seven well-favour'd Kine,
And fed upon the Banks, all fat and fine,
And after them there came up seven more,
Lean and ill-favour'd, and exceeding poor :
Such as the Land of *Egypt* never bred,
And on the seven well-favour'd Kine they fed,
And eat them up, but 'twas not to be seen
That they had eat them, they look'd still so thin.
So I awoke, and mus'd a while, and then
Soon as my Sleep, my Dream return'd agen,
Wherein I saw upon one stalk there stood
Seven Ears of Corn, exceeding rank, and good :
Then seven others, with the East wind blasted,
And withered, came up, and quickly wasted
The seven good Ears, and quite devoured them.
And being unsatisfied about my Dream,
I sought unto the wise Men of the Nation,
But they could give me no Interpretation.
And *Joseph* said, Thy Dream, oh King ! is one,
God shews to *Pharaoh* what he will have done.
The seven fat Kine, and seven good Ears agree
To shew, seven years of Plenty there shall be :
The seven lean Kine, and seven blasted Ears,
Denote there shall be Famine seven years.
This I declare to *Pharaoh*, God doth shew
To thee, Oh King ! what he's about to do.
Behold seven years of Plenty are at hand,
Which shall be very great throughout the Land :
And after them seven years of Famine shall
Arise, and shall consume the Land, and all
The former Plenty shall not be perceiv'd,
So much the Land with Famine shall be griev'd.

And

Since the Dream was doubl'd to the King,
Is because God hath decreed the thing,
And on this Land the same will shortly bring :
Now therefore if I may the King advise,
Let him look out a Man discreet and wise,
And make him Overseer of the Land ;
And substitute Men under his Command
To gather a fifth part for Publick Use,
Of what the seven plenteous Years produce,
And in the Cities lay it up for Store,
Against the Famine in the Land grows sore ;
And let it be repos'd in *Pharaoh's* hand,
That so the Famine may not wast the Land.
And when King *Pharaoh* and his Servants heard
The Propositions *Joseph* had preferr'd,
They were acceptable in *Pharaoh's* Eyes,
And in the Eyes of all his Court likewise :
So that he said, can such an one be found ?
A Man in whom God's Spirit doth abound.
And *Pharaoh* said to *Joseph*, forasmuch
As God's great kindness unto thee is such,
As to reveal this thing to thee, I know
No Man so wise or so discreet as thou :
Be thou therefore the Ruler of the Land,
And let my People be at thy Command ;
Thou shalt in all things be as great as I,
Save only in the Royal Dignity.
Behold this day I have advanced thee
Said he, to be a Man of high Degree
Throughout the Land. And therewithal the King
Bestow'd on *Joseph* his own Royal Ring ;

And

And him with Robes of State did richly deck,
And put a Chain of Gold about his Neck,
And in his second Chariot made him ride,
And as he past, bow down the Knee they cry'd,
With so great Honour was he dignify'd.

And *Pharaoh* said moreover, I am King,
No Man shall dare to purpose any thing,
Or move his Hand or Foot in all this Nation,
Unless it shall be by thy approbation.

He also gave to *Joseph* a new Name,
And for a Wife gave him a Princely Dame,
Who was the Daughter of a Priest of Fame.

(Now *Joseph* had attain'd his Thirtieth Year,
When he before King *Pharaoh* did appear.)

And he went out from *Pharaoh's* Presence, and
Began his Progress over all the Land.

Now in the seven plenteous Years, the Field
Did its Increase in great abundance yield.

And *Joseph* gather'd all that plenteous Crop,
And in th' adjacent Cities laid it up:

Which like unto the Sand upon the shore,
Did so abound that he could count no more,
Such was the Plenty that the Earth then bore.

And unto *Joseph* there was born a Son,
Even by the Daughter of the Priest of On,
Before the Years of Famine were begun,

The which he call'd *Manasseh*, for, said he,
God makes me to forget my Misery,
And all my Father's House: And after him
Was born another he call'd *Ephraim*;

For God, saith he, hath made me to possess
Abundance in the Land of my Distress.

And

And when the seven plenteous Years were gone,
 The seven Years of Famine next came on,
 As *Joseph* said, and there was a great Dearth;
 In every Nation throughout all the Earth;
 But in the Land of *Egypt* there was Bread.
 And when the People, almost famished,
 Complained to the King, he had them go
 To *Joseph*, and whate'er he said to do.
 And now the Famine daily waxing sore,
Joseph began to bring forth of his Store,
 Which he had laid up for the Publick Good;
 To whom th' *Egyptians* came and bought their Food.
 And People from all Countries far and near }
 To *Egypt* came to buy Provision there; }
 For in all Lands the Famine was severe.

CHAP. XLII.

AND now, behold, when *Jacob* had been told
 That there was Corn in *Egypt* to be sold,
 He said unto his Sons, Why stand ye thus?
 Go down to *Egypt* and buy Corn for us;
 That so our craving Stomachs may be fed,
 And not lie here and die for lack of Bread.
 Thus *Jacob's* ten Sons were to *Egypt* sent,
 But *Joseph's* Brother *Benjamin* ne'er went;

Scriptural Poems.

For why, his Father said, I will not send him,
Lest peradventure some ill chance attend him.
And *Joseph's* Brethren came among the rest
To buy Provision, for they were distressed.
Now he was Governor of all the Land,
And all the Corn of *Egypt* in his hand.
Wherefore his Brethren when they came to treat
With him for Corn, bow'd down ev'n at his feet :
And he no sooner saw them but he knew them,
And shew'd himself extremely strange unto them :
And very roughly asked who they were,
From whence they came and what their bus'ness there
And they made answer, We thy Servants from
The Land of *Canaan* to buy Food are come.
Now tho' they knew him not, yet he knew them,
And calling now to mind his former Dream,
He said, I do suspect ye're come as Spies,
To see in what distress our Country lies.
But they reply'd again, my Lord we're come
Only to buy some Food to carry home :
Think not thy Servants Spies, but true Men rather,
For we are all the Children of one Father.
Nay, nay, said he, but ye are come to pry
Into the Nations great necessity.
But they reply'd again, Thy Servants are
Inhabitants of *Cana'n*, and declare,
That we're twelve Brethren whom one Man begot,
The Youngest is at home and one is not.
Well then, said *Joseph*, hereby shall I know,
Whether ye're Spies, as I have said, or no ;
Now by the Life of *Pharaoh* do I swear,
Unless your Brother come I'll keep you here :

Scriptural Poems.

And one of you and fetch the Lad to me,
And you shall be confin'd, so shall there be
A Proof of what you say before mine Eyes,
Or by the Life of *Pharao* ye are Spies.
Then he for three days put them all in Ward,
And on the third day said I have regard
To Equity, therefore if ye are true
And honest Men, do this; let one of you
Be bound in Prison here, and let the other
Go carry Corn home and bring me your Brother;
So shall ye be approv'd and shall not die.
And they prepar'd to do accordingly.
And as they were discoursing to each other,
They said, we were in fault about our Brother,
In that we saw his Soul in great distress,
And yet were so exceeding pitiless,
As not to hearken to his earnest cries:
This is the cause of these our Miseries.
And *Reuben* said, you know I did forewarn,
And beg that you would do the Child no harm;
But you would not do then as I desir'd,
And now his Blood is at our hands requir'd.
Thus they discours'd about the cause that brought
Their present trouble, but they little thought
That *Joseph* knew of what they did confer,
Because he spake by an Interpreter.
And he being moved at their words withdrew
To weep, and then returned to renew
His former talk; and chusing *Simeon* out,
Before them all he bound him hand and foot.
And gave command to fill their Sacks with Grain,
And to restore their Mony to'em again;

Then

Scriptural Poems.

And for their Journey give them Food to eat :
In such sort *Joseph* did his Brethren treat.
Then with their Asses laden towards home
They went, and when into their Inn they come,
As one of them his Sack of Corn unty'd,
To give his Ass some Provender, he spy'd
His Mony in his Sack again return'd ;
Wherefore he call'd his Brethren and inform'd
Them that his Mony was returned back,
Behold, said he, it is here in my Sack.
On sight whereof their Hearts were sore dismay'd,
And being very much affrighted said,
What is the thing that God's about to do,
That we do thus these Troubles undergo?
Then coming to their Father they related,
After what sort they were in *Egypt* treated :
And said, the Man that's Lord of all the Land,
And hath the store of Corn all in his hand,
Spake roughly to us, and affirm'd that we
Were come the weakness of the Land to see.
To whom we said, we are all honest Men ;
We are twelve Brethren, whereof here are ten,
And two elsewhere, all which one Man begot,
The youngest's with our Father, one is not.
Then said the Ruler of the Land, hereby
Shall I make proof of your integrity :
Let one of you continue here with me,
And take Provision for your Family ;
And get you gone and bring the youngest hither,
That so I may be satisfied whether
Ye are true Men, as you make protestation,
Then I'll release him, and give toleration
To you to come and Traffick in the Nation. } And

Scriptural Doctrines.

And now behold, as they their Sacks untoss'd
 To empty out their Corn, there was inclos'd
 In each Man's Sack his Money therein bound
 As when they came from home; which when they
 Both they and their old Father were afraid; (found,
 And to his Sons afflicted *Jacob* said,
 You of my Children have bereaved me,
Joseph and *Simeon* now do cease to be,
 And of my *Benjamin* you would deprive me,
 These things do ev'n into distraction drive me.
 Then *Reuben* said, My Father I resign
 To thy disposing these two Sons of mine;
 Give me the Lad, and let them both be slain,
 If I do not return him safe again.
 But he reply'd, I will not let him go,
 For why, his Brother is deceas'd you know,
 And if upon the way some evil thing
 Should happen to the Lad, you then will bring
 These my grey Hairs with sorrow to the Grave;
 For he's the only comfort that I have.

CHAP. XLIII.

AND now the Famine still continuing fore,
 And having spent all their late purchas'd store }
 Their Father bids them to go down for more,
 To whom when *Judah* had himself address'd,
 He said, The Man did solemnly protest,

Scriptural Poems

If we without our Brother came again,
To seek his Face would be for us in vain :
If therefore thou wilt send him, well and good,
Then will we willingly go down for Food ;
But if thou wilt not, we must let thee know,
We are resolved that we will not go :
For, as I said before, the Ruler swore,
Without him we should see his Face no more.
Then *Isr'el* said, why were you so unkind
To say you had a Brother left behind ?
The Man, said they, was so inquisitive,
He asked if our Father were alive ;
Or if we had a Brother, whereunto
Accordingly we answer'd, could we know
If he would bid us bring the Lad or no ?
Moreover *Judab* to his Father said,
If thou wilt but intrust me with the Lad,
We will be gone, that so both thou and we
May be preserved with our Family :
I will be Surety for him, if I fail
To bring him back, on me the blame entail ;
For if we had not lingred, we had been
By this time here the second time again.
Well then, said *Isr'el*, if it must be so,
My Sons, take my Advice before you go ;
Provide some of the best Fruits of the Land,
To give the Man a present from your hand ;
Balm, Myrrh and Spices, and a little Honey,
Some Nuts and Almonds, and take double Money.
For peradventure it was a mistake,
In that your Money was returned back ;

Scriptural poems.

And take your Brother *Benjamin* and go,
 And God Almighty grant the Man may show
 You Mercy. that you may bring back again
 Your other Brother, and my *Benjamin*,
 And if I am bereav'd, so have I been.
 Then did the Men prepare the Present, and
 They took their Money double in their hand,
 With *Benjamin*, and down to *Egypt* went,
 Who unto *Joseph* did themselves present.
 Who, when he saw that *Benjamin* was come,
 Order'd his Steward to conduct them home,
 And to provide a Dinner, for said he,
 I do intend these Men shall Dine with me.
 Then did the Steward as his Master said,
 And brought them home, whereat they were afraid,
 And said, the Man hath caus'd us to come in,
 Because our Money was return'd again;
 To take occasion now to fall upon us,
 And make us Slaves and take our Asses from us.
 Unto the Steward they drew nigh therefore,
 And thus communed with him at the Door:
 O Sir, say they, we came at first indeed
 To buy Provision to supply our need;
 And in our Inn as we our Sacks unloos'd,
 We found our Money therein all enclos'd
 In its full weight, whereat surpris'd with fear,
 Not knowing who had put our Money there,
 We now have brought it in full weight again,
 And other Money too, to buy more Grain.
 Peace, Peace, said he, let not tear seize upon ye,
 For I had the disposing of your Money:

Scriptural Poems.

God unto whom you and your Father bow,
Hath giv'n you Treasure in your Sacks I throw.
And then releasing *Simeon*, who had been
Confin'd in *Joseph's* House, he brought them in
And set them Water, and they wash'd their Feet,
And gave their Asses Provender to eat.
Then they made ready against *Joseph* came
Their Gifts, in order to present the same
At Noon, for they were told he did design
To have their Company with him to Dine.
And now when *Joseph* was returned home,
Into his Presence they with rev'rence come,
And brought their Presents in and laid before him,
And fell down at his Feet for to adore him.
Then he enquired if they all were well,
And said, When you were here I heard you tell
Of an old Man your Father, how does he?
Is he in Health, or doth he cease to be?
Where to in humble sort they thus reply'd,
Thy Servant, ev'n our Father, doth abide
In perfect Health, which having said,
They bow'd their Heads and great obeyfance made.
And *Joseph* viewing *Benjamin* his Brother
(They being both the Children of one Mother)
He asked if he were the Lad of whom
They spake, then said, God give thee Grace my Son.
Then making hast to find a secret place
To weep, because his Bowels yern'd apace
Upon his Brother, to his Chamber went,
Where having giv'n his troubled Spirits vent,
He wash'd his Face and did himself refrain,
And to his Brethren then came forth again.

And

And bad his Servants they should set on Bread:
 At his command the Tables all were spread;
 One for himself, and for his Friends another,
 And for th' *Egyptians* one apart from either,
 That so they might not eat Bread altogether;
 For it is held a great abomination
 For them to eat among the *Hebrew* Nation.
 And they were placed as their age required,
 The Eldest first, whereat the Men admired:
 And from his Table *Joseph* sent them Messes,
 But in a larger manner he expresses
 To *Benjamin* his kindness, which was such,
 That he appointed him five times as much
 As to the rest: and they drank plenteously,
 Till they were merry in his Company.

CHAP. XLIV.

AND to his Steward *Joseph* spake, and said,
 Give these Men Corn as much as they can lade.
 And in their Sacks bind each Man's Money up,
 And in the Youngest's put my silver Cup
 Besides his Money: and he made hast and did
 According as his Master had commanded.
 And in the morning by the break of day,
 With Asses laden they were sent away:
 And now, e'er they had scarce the Town's end past,
 He sent his Steward after them in hast,

Scriptural poems.

And said, Go follow them and ask them why
They have dealt by me so ungratefully?
And say unto them, You have done great evil
To Rob my Master who hath been so civil,
And steal the Cup wherein he drinks his Wine;
Is it not it whereby he doth Divine?
Then he pursu'd and quickly overtook
Them, and these very words to them he spoke.
To whom they said, Why hath my Lord such thought?
Oh, God forbid that we should be so naught;
Behold, thou know'st we brought the Money back
The which we found bound up in each Man's Sack,
Which shews that we had no design to cheat;
How then should we now steal your Masters Plate?
With which of us thy Servants it is found
Let him be slain, and we to Slavery bound.
Now as you say, said he, so let it be,
He shall be bound, but you shall all go free.
Then they unladed ev'ry Man his Beast,
And to his view expos'd their Sacks in haste
And he from first to last them searched round,
And lo, the Cup on *Benjamin* was found:
Whereat surpris'd, each Man his Garment rent,
And lades his Beast, and back again they went.
And now when *Judab* and the rest were come }
To *Joseph's* House (for he was yet at home) }
They fell before him to the ground, to whom }
He said, What deed is this that you have done;
Are you not sensible that such a one
As I, can certainly thereof make trial?
Then *Judab* said, my Lord there's no denial,

We

We cannot clear our selves: The Lord hath sent,
For our misdeeds this heavy Punishment.
Behold, to be thy Slaves we all are bound,
Both we, and he on whom the Cup was found.
Then Joseph said, the Lord forbid that I
Should exercise so great severity:
For he with whom 'tis found, and he alone
Shall be my Servant, you may all be gone.
Then unto Joseph, Judah drawing near,
Said, O my Lord! I pray be pleas'd to hear
Thy Servant speak, and be not angry now,
For as King Pharaoh is ev'n so art thou.
My Lord did bid thy Servants to discover
Whether we had a Father or a Brother;
And we made answer that thy Servants had
An ancient Father and a little Lad,
The Child of his old age, who was our Brother,
And he the only Child left of his Mother,
His Brother being dead; and that this Lad
Was all the comfort that our Father had:
Then thou wert pleas'd to bid thy Servants bring
The Lad, that thou might'st have a sight of him.
And we made answer, If the Lad should leave
His Father, it would bring him to his Grave:
And thou didst then protest it was in vain
For us without him to come here again.
Then towards home thy Servants went their way,
And told our Father what my Lord did say:
And in a while when all our Corn was spent,
Thy Servant, ev'n our Father would have sent
To buy more Food; to whom thy Servants said,
We cannot go except thou send the Lad:

Because the Man did solemnly declare,
 Unless we brought him we should not come there.
 And then thy Servant, ev'n our Father said,
 Ye know that by my Wife two Sons I had,
 And one of them went forth and came no more,
 Which made me think some Beast did him devour.
 And if I now should also condescend
 To let this go, and mischief should attend, }
 You will with sorrow bring me to my end. }
 When to my Father I shall come therefore,
 And he shall see that I do not restore
 The Lad again, he certainly will die,
 (Since in his Life my Father's Life doth lie) }
 And we shall bring him to his Grave thereby. }
 For I became a Surety for the Lad
 Unto my Father, unto whom I said,
 If I do not in safety him deliver,
 Then let me bear the blame to thee for ever.
 I humbly pray thee therefore to accept
 Me in his stead, and let me here be kept
 My Lord's Bondslave, and let the Lad go free:
 For how can I, thy Servant bear to see
 The Evil that shall on my Father come,
 If that the Lad return not safely home.

C H A P.

CHAP. XLV.

Then *Joseph*, who by no means now could hide
 His Brotherly affection longer, cry'd,
 Put all Men forth; and he was left alone
 When to his Brethren he himself made known.
 Then *Joseph* weeping lifted up his Voice
 So loud, that *Pharaoh's* Servants heard the noise,
 And to his Brethren did himself discover,
 And said, Lo! I am *Joseph* your own Brother;
 And doth my Father live? Whereat amaz'd,
 They could not speak but at each other gaz'd.
 Then *Joseph* said, Come near I pray, behold,
 I am your Brother *Joseph* whom ye sold
 To *Egypt*, be not grieved now therefore,
 Nor vex your selves, for God sent me before
 To save Life; for these two Years there hath been
 A Famine, and five more to come, wherein
 Seed-time nor Harvest shall at all be seen.
 The Lord I say hath sent me to provide
 A Place, and strangely save your Lives beside.
 So now ye sent me not, but it was rather
 The Lord, and he hath made me as a Father
 Unto the King, Lord of his Household, and
 A Ruler over all this spacious Land.
 Unto my Father therefore go your way,
 And tell him, Thus doth thy Son *Joseph* say:

The

The Lord hath rais'd me to an high degree
In *Egypt*, tarry not but come to me,
And thou shalt dwell in *Goshen* and be nigh me,
And with Provision there will I supply thee,
Both thou and thine. Flocks, Herds, and all thou hast
(For yet these five Years will the Famine last)
Lest otherwise Provision being scant,
Thou and thy Family may come to want.
Behold, both you and *Benjamin* my Brother
Do see that it is I and not another:
Go tell my Father this amazing Story,
And bring him hither to behold my Glory.
Then falling on his youngest Brother's Neck,
And he on his, they o'er each other wept:
And to the rest he did likewise, wherefore
They now were more familiar than before.
And now whilst they discoursed, the Report
Of their arrival came to *Pharaoh's* Court,
And he was pleas'd thereat, wherefore he said
To *Joseph*, Let thy Brethren straitway lade
Their Beasts with Corn, and thus unto them say,
Unto your Native Country hast away,
And fetch your Father and your Households, and
I'll feed you with the good things of the Land.
And since you are commanded by the King,
Take Waggons with you hence wherein to bring
Your Wives, your Little ones, and come down hither,
Your Father, you and yours altogether;
And never heed to bring your Household-stuff,
For here in *Egypt* you shall have enough.
Then did the *Israelites* accordingly:
And *Joseph* ord'ring them a large supply

Scriptural Poems

Necessaries for their Journey, sent
Waggons according to the King's intent.
And to each Man he gave a Suit of Cloaths,
But on his Brother *Benjamin* bestows
Five Suits, and as a Token of his Love,
A Sum of Money over and above.
And thus he sent ev'n for his Father's use,
Of the best things that *Egypt* did produce,
Ten Asses load, and ten she-Asses load
Of Bread and Meat, to spend upon the Road.
Then sending them away, he said, I pray
See that you do not fall out by the way.
And leaving *Egypt* with their num'rous Train,
Unto their Father they return'd again:
To whom, as soon as e'er they did arrive,
They said, Our Brother *Joseph*'s yet alive,
And Lord of all the Land, which sore dismay'd
Him, for he scarce believed what they said:
Then they of all that past gave him relation,
And shew'd the Waggons for a confirmation,
Which being manifest before his Eyes,
He rais'd himself and said, it doth suffice;
Joseph my Son is yet alive, and I
Will go to see him once before I die.

CHAR.

CHAP. XLVI.

Then *Is'el* setting forward on his way
 With all his Household, came to *Bersheba*;
 And offer'd Sacrifice there to implore
 The God his Father *Isaac* did adore.
 And in the Visions of the Night God spake
 To him, and said, fear not to undertake
 This Journey into *Egypt*, for I am
 The God of thy Fore-fathers, *Abraham*
 And *Isaac*; to the Land of *Egypt* I
 Will go with thee, and there will multiply
 Thy Off-spring, and of thee will surely make
 A mighty Nation, and will bring thee back;
 And thy Son *Joseph* thine Eyes shall close.
 After which Vision he from thence arose,
 And in the Waggon which King *Pharaoh* sent,
 He and his Family to *Egypt* went:
 His Sons, their Wives and Children, and the rest
 Of their Concerns, whereof they were possesst
 When they in *Canaan* dwelt, and they were then
 No more in number but Threescore and Ten.
 And when to *Egypt* *Israel* drew near,
 He sent before him *Judah*, to prepare
 His way to *Goshen*, which when *Joseph* heard,
 Immediately his Chariot he prepar'd,
 And unto *Goshen* he directly went,
 And to his Father did himself present;

And

Scriptural Poems.

And being over-joy'd fell on his Neck,
And for a good while thereupon he wept.
Then *Jacob* said, since thou yet liv'st, and I
Have seen thy face once more, now let me die.
And *Joseph* said, my Brethren I will go
Unto King *Pharaoh*, and will let him know
That you and all my Father's House are come;
And that your Occupation when at home,
Hath been in feeding Cattle altogether, (hither
And that you've brought your Flocks and Herds all
Now therefore when you come before the King,
And he shall ask you what your Trade hath been,
Say thus: Thy Servants from our Youth till now
Have dealt in Cattle, we and our Fathers too;
That he may let you dwell in *Goshen*, for
Th' *Egyptians* do a Shepherd's life abhor.

CHAP. XLVII.

Then to King *Pharaoh* *Joseph* went, and said,
My Father and his Sons, with all they had
In their own Countrey, are come down to me,
And in the Land of *Goshen* now they be.
Five of his Brethren also with him went,
Whom he unto King *Pharaoh* did present.
And *Pharaoh* asked them about their Trade,
And they unto the King reply'd and said,
We and our Fathers while we were at home
Were Shepherds all, and now behold, we come.

With all our Flocks, to get some Pasture here,
For in our Land the Famine is severe:
We therefore pray thee to appoint a Portion
Unto thy Servants in the Land of *Goshen*.
And *Pharaoh* said to *Joseph*, I impow'r thee
To use thy pleasure, *Goshen* is before thee;
Settle thy Father and thy Brethren there,
And if among them active Men there are,
Commit my Cattle to their special care.
And *Joseph* brought his aged Father in
Before the King, and *Jacob* blessed him.
And *Pharaoh* asking him about his Age,
He said, The Years of my Life's Pilgrimage
Are but an Hundred Thirty, very few
And evil, nor have I attain'd unto
The Years of my Fore-Fathers longer age,
Which they pass thro' in this their Pilgrimage.
And *Jacob* blest the King again, and then
Out of his Presence he return'd again.
And *Joseph* plac'd his Father and Relations
In *Egypt*; and appointed them Possessions
In the best of the Land, ev'n in the Land
Of *Ramases*, according to the King's Command:
And there he nourisht them with fit supplies
Of Bread, according to their Families.
And now the People having spent their store,
And Famine still increasing more and more,
And *Canaan* too, for want of Bread,
Were sore distressed and almost famished.
Then *Joseph* took the Money they did bring
By their Corn, and kept it for the King.

Where

Therefore the People came to represent
 their case to him, both Corn and Coin being spent.
 And *Joseph* said, If Money be grown scant,
 Bring me your Cattle and ye shall not want.
 And they brought Horses, Asses and their Flocks
 And Herds of Cattel, ev'n all their Stocks,
 And gave to *Joseph* in exchange for Bread,
 For which the People he for that Year fed;
 And when that Year was past, the second Year
 They came again, and said, we can't forbear
 To let thee know our want, my Lord doth know
 Thou hast our Money and our Cattle too,
 And there is nothing left (so hard's our fate)
 But only each Man's Person and Estate,
 If thou wilt give us Bread, into thy Hands
 Will we resign our Persons and our Lands:
 And be the Servants of the King for ever,
 From Death therefore our hungry Souls deliver,
 And take some pity on our wretched state,
 Lest we dye, and the Land be desolate.
 And the *Egyptians* sold each Man his Field,
 Because the Famine over them prevail'd;
 And all their Lands became the King's Possession,
 And *Joseph* plac'd them at his own discretion.
 But the Land of the Priests he purchas'd not,
 For *Pharaoh* had assign'd to them their Lot;
 And they receiv'd their Food from *Pharaoh's* hands,
 Wherefore they had no need to sell their Lands.
 And *Joseph* said unto them, now behold,
 You and your Lands are unto *Pharaoh* sold:
 Lo, here is Seed to sow in each Man's Field,
 And when the Land its ripe increase shall yield,

Scriptural Poems.

A fifth part shall belong unto the Crown;
And th' other four parts shall be your own,
For Seed to sow your Lands, and for supplies
Of Food convenient for your Families.
And they said; Thou hast sav'd our Lives, my Lord,
Thy gracious favour unto us afford,
And we will do according to thy word.
And *Joseph* made it a Decree, to stand
Ev'n to this day throughout th' *Egyptian* Land,
That *Pharaoh* should have a fifth part, except
The Priests Lands, which unto themselves they kept.
And in the Land of *Egypt*, ev'n in *Goshen*
Did *Isr'el* dwell, and therein had possession,
And grew and multiply'd exceeding fast.
And *Jacob* liv'd till seventeen Years were past:
So that the sum of *Jacob's* age appears
To be an hundred forty seven Years.
And when the time approach'd that he must die,
He called *Joseph*, unto whom he said, If I
Have now found favour in thy sight, I pray,
Swear thou unto me that thou wilt not lay
My Bones in *Egypt*, for I fain would lie
Among my Ancestors when e'er I die,
And not be bury'd here; therefore fulfil
This my Desire: and he reply'd, I will;
And he said, I swear unto me, which he did:
Then *Jacob* bow'd himself upon his Bed.

CHAP. XLVIII.

AND now when *Joseph* heard his Father lay
 Even at the point of death, he hastes away
 To visit him, and took along with him
 His Son *Manasseh*, and's Son *Ephraim*.
 Whereof when *Jacob* heard he strengthened
 Himself, and rose and sate upon the Bed:
 And thus to *Joseph* said, Lo, God appeared
 To me at *Luz* in *Canaan*, and declared,
 That he would bless, and make me a great Nation,
 And give my Seed that Land for a Possession:
 And *Jacob* said, Behold, these Sons of thine
 As *Reuben* and as *Simeon* shall be mine,
 And all the rest which shall be born to thee
 Hereafter, shall be thine, and they shall be
 Call'd by the Name of their own Family.
 Behold thy Mother died upon the way,
 When I from *Padan* came, near *Ephrath*,
 The which is in the Land of *Canaan*, where,
 To wit, in *Betlem*, did I bury her.
 And *Jacob* seeing *Joseph's* Sons were there,
 He asked of him who the Children were.
 And *Joseph* said, My Father, lo, these be
 The Sons, God in this Place hath given me.
 Then *Jacob* said, I pray thee bring them nigh
 To me, and I will bless them e'er I die.
 (Now *Jacob's* Eyes, by reason of Age, were dim)
 And *Joseph* brought his Sons near unto him,
 And *Jacob* kissed and embraced them:

Scriptural Poems.

And said I never thought to see thy Face,
And lo, the Lord hath shown me of thy race.
And *Josepb* from between his Knees brought forth
His Sons, and bow'd himself even to the Earth:
And in his Right hand held up *Ephraim*,
Towards his Father's Left hand guiding him,
And in his Left hand to his Father's right,
He held his Son *Manasseh* opposite.
And *Isra'el* stretching out his Right hand, laid
It on the youngest namely *Ephraim's* head:
And laid his Left hand wittingly upon
Manasseh's head, although the eldest Son.
And *Jacob* blessed *Josepb*, saying, The God
Of Heaven, in whose Paths my Fathers trod,
Who all my Life hath nourish'd me, even he
Who from all Evil hath redeemed me,
Bless both the Lads, and let them bear my Name,
And the Name of my Fathers *Abraham*
And *Isaac*, and let them multiply
In the midst of the Earth exceedingly.
And *Josepb* seeing his Father's Right hand laid
On *Ephraim's* head, he was displeas'd, and said,
Not so, my Father, lay this hand upon
Manasseh's head, for he's the eldest Son:
And therewithal attempted to have laid
His Father's Right hand on *Manasseh's* head.
But he refus'd and said, I know't, my Son,
I know't full well, he also shall become
A People, and be mighty: But indeed
His younger Brother shall him far exceed,
And many Nations shall come from his Seed.

Scriptural Poems.

Thus *Jacob* blessed them, and said, In thee
shall *Isra'l* bless, and say, God make thee be
Like *Ephraim* and *Manasseh*. Thus did he
Prefer the youngest to the first degree.
And *Isra'l* said to *Joseph*, Lo, I die,
But God shall visit you, and certainly
Shall bring you back unto your Fathers Land.
And thou shalt have a Portion from my hand,
Above thy Brethren, which with Sword and Bow
I took from th' Amorite, my deadly Foe.

CHAP. XLIX.

AND *Jacob* called all his Sons together,
And said, Ye Sons of *Jacob* come you hither :
And hearken what your aged Father says,
Who tells you what shall be in the last days.
Reuben my first born, of my Strength the Flower ;
The excellency of Dignity and Power :
Unstable as Water, be for ever vile,
Because thou didst thy Father's Bed defile.
Simeon and *Levi* 're Brethren. Instruments
Of Cruelty are lodged in their Tents :
Come not, my Soul, their secret Councils nigh,
My Honour, with them have no Unity :
For in their Wrath they caus'd a Man to fall,
And in their Self-will digged down a Wall.
Curst be their anger, fierce, yea curst be
Their Wrath, for it was full of Cruelty :

Scriptural Poems.

In *Jacob* therefore let there Seed be spread,
And every where in *Israel* scattered.
Judah shall have his Brethren's Praise, and they
Shall bow before him, he his Foes shall slay.
Judah's a Lion's Whelp return'd from pray,
He stoop'd, he couch'd, and as a Lion lay,
As an old Lion, who shall dare molest,
Or rouse him up, when he lies down to rest :
The Scooter shall from *Judah* never start,
Nor a Lawgiver from his Feet depart,
Until the blessed *Shiloh* come, to whom
The scatter'd People shall from all parts come :
Binding his Foal unto the choicest Vine,
He wash'd his Garments, all of them in Wine,
His Eyes shall with the Blood of the Grapes look red,
And milky Whiteness shall his Teeth o'erspread.
Lo, *Zebulun* shall dwell upon the Sea,
An Haven for the Ships security,
And unto *Zidon* shall his Border be.
And *Issachar* is a strong Ass between
Two Burdens crouching, who when he had seen
That Rest was pleasant, and the Land was good,
His servile Neck unto the Yoak he bow'd.
Dart as a Judge shall over *Israel* sway,
He shall be as a Serpent in the way,
To bite the Horse, and cast the Rider down.
O God! I have look'd for thy Salvation.
Gad by a Troop shall be o'ercome, but he
Shall at the last obtain the Victory.
The Bread of *Asher* shall be fat indeed,
And Royal Dainties shall from him proceed

He to an Hind let loose is *Naphthali*,
 He speaketh all his Words acceptably.
Joseph's a fruitful Bough, whole Branches tall
 Grow by a Well, and over-top the Wall:
 By reason of Hatred which the Archers bore,
 They shot at him and griev'd him very fore,
 But *Joseph's* Bow in its full strength abode,
 And by the Arm of *Jacob's* mighty God,
 He was indu'd with strength, from whence alone
 Is *Israel's* Shepherd, and chief corner Stone:
 Even by my Father's God, who shall assist
 Thee, by th' Almighty God shalt thou be blest,
 With Blessings from above, and from below,
 With Blessings of the Breast, and Womb also.
 Thy Father's Blessings have prevail'd beyond
 My Ancestors: Unto the utmost bound
 Of the perpetual Hills, yea let them rest
 On *Joseph's* head, and let him be possesst
 Of all, who was divided from the rest. }
 Young *Benjamin* shall Wolf-like take his prey,
 And part at night what he hath took by day.
 All these are the twelve Tribes of *Israel*,
 And thus their Father did their Fate foretel:
 And blessed every one of them apart,
 According to their Personal desert:
 Moreover he gave them a charge and said,
 Lo, I shall die, but let my Bones be laid
 Among my Ancestors in *Canaan*, where
 Of *Ephron*, *Abraham* bought a Sepulcher,
 Together with a Field, to be a Place
 Of Burial, for him and all his Race:

(There *Abraham* and *Sarah* lie, and there
They *Iaac* and *Rebecca* did inter,
And there when *Leab* died I buried her.)
The Field was purchas'd of the Sons of *Heth*.
Thus having said, resigning up his Breath
To him that gave't, his Feet into the Bed
He drew, and so was number'd to the dead.



CHAP. L.

AND *Joseph* fell upon his Father's Face,
And did with Tears his lifeless Lips embrace :
And sends for his Physicians and advises
Them, to embalm his Father's Corpse with Spices :
And they did so, and forty days did pass.
(For so the manner of Embalming was)
And the *Egyptians* mourned for the space
Of threescore and ten days, which being expired
He spake to *Pharaoh's* Servants and desired,
That they would please to speak in *Pharaoh's* Ear ,
And tell him that my Father made me swear ,
That I should bury him in *Canaan*, where
He hath provided his own Sepulcher :
I therefore pray thee that I may obtain
Thy leave, and I will soon return again.
And *Pharaoh* said, Since thou hast sworn, fulfil
Thy Oath, according to thy Father's Will.

And

Joseph went up to accompany
his Father's Corpse with great Solemnity :
And with him went up *Pharaoh's* Servants, and
The prime Nobility of all the Land,
And *Joseph's* Household, and his Brethren all,
Only their Flocks, and Herds, and Children small
Were left behind : Moreover there went up
Chariots and Horsemen, even a mighty Troop.
And they came up to *Arad's* threshing floor
Beyond the River Jordan, where full sore
They mourned for him till seven days were past,
So long their Mourning in that Place did last.
Which when the *Canaanites* beheld they said,
Surely some eminent *Egyptian's* dead :
Wherefore they call'd it *Abel-mizraim*.
Thus did his Sons as he commanded them.
For to the Land of *Canaan* they conveigh'd
Him, and in *Macpelah* near *Mamre*, laid
His Body in the Cave which *Ephron* sold
To *Abraham*, for him and his to hold.
And thus when *Joseph* fully had perform'd
His Father's Will, to *Egypt* he return'd,
Together with his Brethren, and with all
Them that came with him to the Funeral,
Now *Joseph's* Brethren being well aware
That they were Fatherless, began to fear
That he would hate them, and requite them all
The Evil they had treated him withal.
Wherefore to him they sent a Messenger
And said, Behold our Father did declare
Before he died, that we should come and say,
Forgive thy Brethren's Trespases, I pray,

And their Misdeeds for they have been unkind :
And now we humbly pray thee be inclin'd
To Pardon our Offences, and the rather
For that we serve the God even of thy Father.
And *Joseph* wept when thus they spake, and they }
Came nearer, and before him prostrate lay,
And said, We are thy Servants all this day.
And *Joseph* bad them not to be afraid,
For in the place of God am I, he said :
For though you meant me Ill, God meant it Good,
And sent me hither to provide you Food :
Now therefore trouble not your selves, for I
Will nourish you, and all your Family.
After this manner did he satisfie
And treat them with extream Civility.
And *Joseph* and his Father's House remain'd
In *Egypt*, and he liv'd till he attain'd
An Hundred and ten years, and liv'd to see
Of *Ephraim's* Children to the Third Degree :
And *Machir's* Children of *Manasse's* Tribe
Were also born some time before he died.
Then *Joseph* said, My Brethren, lo I die,
But God will visit you undoubtedly ;
And to that Land again whereof he spake
Unto our Ancestors, will bring you back.
And *Joseph* also made his Brethren swear,
That they would not interr his Body there.
And thus he ended his Life's Pilgrimage,
Being an hundred and ten years of Age ;
And was embalm'd, and in a Coffin laid,
In *Egypt*, till he could be thence convey'd.

The End of the History of Joseph.

T H E
General Epistle of JAMES.

C H A P. I.

UNTO the twelve Tribes scattered abroad,
James, an Apostle of the living God,
And of the Lord Christ Jesus, Salutation.
My Brethren, when you fall into Temptation
Of divers kinds, rejoyce, as Men that know
From trial of your Faith doth Patience flow:
But let your Patience have its full effect,
That you may be entire, without defect.
If any of you lack Wisdom, let him cry
To God, and he will give it lib'rally,
And not upbraid. But let him ask in Faith,
Not wavering, for he that wavereth,
Unto a Wave o'th' Sea I will compare,
Driv'n with the Wind and tossed here and there;
For let not such a Man himself deceive,
To think that he shall from the Lord receive.
A double-minded Man most surely lacketh
Stability in all he undertaketh.
Let ev'ry Brother of a low degree
Rejoyce in that he is advanc'd, but he
That's Rich in being made low, for he shall pass
Away, as doth the flow'r of the Grass.

For as the Grasse, soon as the Sun doth rise,
Is scorch'd by reason of the heat, and dies;
Its Flow'r fades, and it retains no more
The beauteous comeliness it had before,
So fades the Rich Man, maugre all his Store.
The Man is blest that doth endure Temptation:
For when he's try'd, the Crown of God's Salvation,
The which the Lord hath promised to give
To them that love him, that Man shall receive.
Let no Man be possesst with a perswasion,
To say, when he falls under a Temptation,
That God's the cause; for with no evil can
God be tempted, nor tempts he any Man.
But every Man is tempted when he's drawn
Away, and by his Lusts prevail'd upon;
Then when Lust hath conceiv'd, it ushereth
In Sin, and Sin when finish'd brings Death.
Err not, my Brethren, whom I dearly love.
Each good and perfect Gift is from above,
Down from th' original of Lights descending,
With whom's no change, nor shadow thereto tending.
According to his own good pleasure, he
Begot us with the word of Truth, that we
Should as the first fruits of his Creatures be.
Wherefore, beloved Brethren, I intreat
You to be swift to hear, and slow to speak,
And slow to wrath, for wrath cannot incline
The Sons of Men to Righteousness divine.
Wherefore avoiding ev'ry filthiness,
And superfluity of naughtiness:
Receive with meekness the ingrafted word,
Which can Salvation to your Souls afford.

But

ye doers of the word each one,
And not deceive your selves to hear alone;
For he that hears the word and doth it not,
Is like unto a Man that hath forgot
What kind of Man he was, tho' in a Glass
He just before beheld his nat'ral Face.
But whoso minds the Law of Liberty
In its perfection, and continually
Abides therein, forgets not what he's heard,
But doth the Work and therein hath Reward.
If any Man among you seem to be
Religious, he deceives himself if he
Doth not his Tongue as with a Bit restrain;
And all that Man's Religion is but vain.
Religion, pure and undefil'd, which is
Acceptable before the Lord, is this:
To visit Widows and the Fatherless,
In time of their affliction or distress;
And so to regulate his Conversation,
As to be spotless in his Generation.

CHAP. II.

FAith of the Lord of Glory, *Jesus Christ*,
Doth with respect of Persons not consist;
For if, my Brethren, when there shall come in
To your Assembly one with a Gold Ring,
In goodly Cloaths, and there shall also be
Another Man that's meanly cloath'd, and ye

Shal

1
All have respect to him in rich attire,
And say unto him, Come thou, sit up higher;
And bid the poor Man stand or sit below,
Are ye not partial then, and plainly show,
That you do judge amiss in what you do?
Hearken, my Brethren, hath not God elected
The Poor, who by this World have been rejected,
Yet rich in Faith, and of that Kingdom Heirs,
Which God will give his foll'wers to be theirs?
But you, my Brethren, do the Poor despise.
Do not the rich Men o'er you tyrannize,
And hale you to their Courts; that worthy Name
By which you're call'd, do not they blaspheme?
Then if ye do the Royal Law fulfil,
To love thy Neighbour as thy self, 'tis well,
According to the Scripture; but if ye
Shall have respect to Persons, ye shall be
Guilty of Sin, and by the Law condemn'd,
As such who have its Righteousness contemn'd.
For he that shall but in one point offend,
Breaks the whole Law, whate'er he may pretend.
For he that doth forbid Adultery,
Forbids likewise all acts of Cruelty:
Now tho' thou be not an Adulterer,
Yet if thou kill, thou shalt thy Judgment bear.
So speak and do as those Men that shall be
Judg'd by the perfect Law of Liberty:
For he shall Judgment without Mercy know,
That to his Neighbour doth no Mercy show;
And Mercy triumphs against Judgment too.
Brethren what profit is't if a Man saith
That he hath Faith, and hath not Works; can Faith
Save

Scriptural poems.

Give him? If any of the Brotherhood
Be destitute of Cloaths or daily Food,
And one of you shall say, Depart in Peace,
Be warmed or be filled, ne'ertheless,
Ye do not furnish them with what they need,
What boots it? Thus Faith without Works is dead.
Yea may a Man say, thou dost Faith profess
And I good Works, to me thy Faith express
Without thy Works, and I will plainly show
My Faith unto thee by the Works I do.
Thou dost believe there is one God, 'tis true,
The Devils do believe and tremble too,
But wilt thou know, vain Man, that Faith is dead
Which with good Works is not accompany'd.
Was not our Father *Abraham* justify'd
By Works, and by the same his Faith was try'd,
When he his *Isaac* to the Altar brought,
Se'st thou how with his Works his Faith then wrought?
And with his Works he perfected his Faith?
And so the Scripture was fulfill'd, which saith,
Abraham believed God, and 'twas imputed
For Righteousness, and he God's Friend reputed.
Thus may you see, that by Works ev'ry one
Is justify'd, and not by Faith alone.
Thus was the Harlot *Rahab* justify'd
By Works, when she the Messengers did hide, }
And by another way their feet did guide. }
For as the Body's dead without the Spirit,
So Faith without Works never can inherit.

CHAP. III.

Affect not, Brethren, Superiority,
 As knowing that we shall receive thereby
 The greater Condemnation in the end:
 For we in many things do all offend.
 Who doth not with his Tongue offend, he can
 Guide his whole Body, he's a perfect Man.
 Behold, in Horses mouths we Bridles put,
 To rule and turn their Bodies quite about:
 Behold likewise the Ships, which tho' they be
 Of mighty bulk, and thro' the raging Sea
 Are driv'n by the strength of Winds, yet they
 By a small Helm the Pilot's Will obey.
 Ev'n so the Tongue of Man, which tho' it be
 But a small Member, in an high degree
 It boasts of things. Behold, we may remark
 How great a matter's kindl'd by a spark.
 The Tongue's a fire, a world of ill, which plac'd
 Among the Members, often hath disgrac'd
 All the whole Body. firing the whole frame
 Of Nature, and is kindl'd by Hell flame.
 All kinds of Beasts and Birds that can be nam'd,
 Serpents and Fishes, are and have been tam'd
 By Mankind; but the Tongue can no Man tame,
 A stubborn Evil full of deadly bane.
 We therewith God the Father bless, and we
 Therewith curse Men made like the Deity:

Blessing

Disciplined poems.

blessing and Cursing from the same Mouth flow,
These things, my Brethren, ought not to be so.
Is any Fountain of so strange a nature,
At once to send forth sweet and bitter water?
Can Olives, Brethren, on a Fig-tree grow,
Or Figs on Vines? No more can water flow }
From the same Fountain sweet and bitter too. }
He that's endu'd with wisdom and discretion
Amongst you, let that Man by the profession
Of Meekness, wisely give a demonstration
Of all his Works from a good Conversation.
But if your Hearts are full of bitterness
And strife, boast not, nor do the Truth profess.
This Wisdom is not from above descending,
But Earthly, sensual and to evil tending;
For where there's strife and envying there's confusion,
And ev'ry evil work in the conclusion.
But the true Wisdom that is from above.
Is, in the first place, pure, then full of love,
Then gentle, and intreated easily, }
Next merciful, without partiality, }
Full of good fruits, without hypocrisie; }
And what is more, the fruits of Righteousness
Is sown in Peace, of them that do make Peace.

CHAP. IV.

From whence come Wars and Fights, come they not
 Ev'n from th' inordinate concupiscence (hence,
 That in your Members prompts to variance?
 You lust and have not, kill and desire to have,
 But ne'ertheless obtain not what you crave:
 With War and fighting ye contend, yet have not
 The things which you desire, because you crave not,
 Ye crave but don't receive, the reasons just,
 Ye crave amiss to spend it on your Lust.
 You that live in Adultery, know not ye
 The friendship of the World is enmity
 With God? He is God's Enemy therefore
 That doth the Friendship of the World adore.
 Do ye think that the Scripture saith in vain,
 The Spirit that lusts to hate doth in you reign?
 But he bestows more Grace, wherefore he says,
 God scorns the Proud, but doth the Humble raise.
 Unto the Lord therefore submissive be
 Resist the Devil and he'll from you flee.
 Draw high to God and he'll to you draw nigh.
 Make clean your Hands you Sinners, purifie
 Your Hearts you double-minded, weep and mourn,
 And be afflicted, let your laughter turn
 To sorrow, and your joy to sadness; stoop
 Before the Lord, and he will lift you up.

My

Brethren, speak not evil of each other :
That doth judge and speak ill of his Brother,
Doth judge and speak ill of the Law ; therefore
If thou dost judge the Law, thou art no more
A doer of the same, but dost assume
The Judgment-Seat, and art thy self become
A Judge thereof. There is but one Law-giver
That's able to destroy and to deliver ; (bour? }
Who then art thou that dost condemn thy Neigh- }
Go to now, you that say, To such a place
To morrow will we go, and for the space
Of one whole Year, or so, will there remain,
And buy and sell, and get great store of Gain :
Whereas ye know not what a day may do.
For what's the Life of Man? Ev'n like unto
A Vapour, which tho' for a while it may
Appear, it quickly vanisheth away.
So that ye ought to say, If God permit
Us life and Health, we will accomplish it.
But now ye glory in your confidence,
Such glorying is of evil consequence.
He therefore that doth know, and doth not act
The thing that's good, doth guilt thereby contract.

CHAP. XLVI.

GO to now, O ye rich Men, howl and cry,
Because of your approaching misery:
Your Riches are corrupted, and the Moths
Have enter'd, and have eaten up your Cloaths;
Your Gold and Silver's canker'd, and the rust
Thereof, shall be an Evidence that's just
Against you, and like fire your flesh devour:
Against the last days ye have heap'd up store.
The hire of them that reaped down your Field,
The which by you is wrongfully withheld,
Cries, and the Voice thereof hath reach'd the Ears
Ev'n of the God of Sabbath, and he hears.
Your Lives in pleasure ye on Earth have led,
And as in days of slaughter nourish'd
Your wanton Hearts, and have condemn'd and slain
The Just, and he doth not resist again.
Be patient therefore, Brethren, ev'n unto
The coming of the Lord: behold, ev'n so
The Husbandman expecteth patiently
The precious increase of the Earth to see,
With patience waiting, till he doth obtain
The show'rs of early and of later Rain.
So be ye patient, fixing stedfastly
Your Hearts, for th' coming of the Lord draws nigh

Grie

not each other, Brethren, lest ye bear
condemnation ; lo, the Judge stands near.
Prophets, Brethren, who all heretofore
the Name of the Lord their witness bore,
like for Examples in their Sufferings
and Patience : they that endure such things,
we know are counted blest. Have ye not read
of *Job*, how patiently he suffered?
Have ye not seen in him what was God's end,
how he doth pity and great love extend?
Nay Brethren, but above all things forbear
on Heav'n or Earth, or otherwise to swear;
but let your Yea be Yea, your Nay be Nay,
lest ye become reproveable I say.
Let him sing Psalms that's merry; he that's griev'd,
let him by Prayer seek to be reliev'd.
If any of you by Sicknes be distrest,
let him the Elders of the Church request,
That they would come and pray for him awhile,
Anointing him in the Lord's Name with Oil;
so shall the Pray'r that is of Faith restore
The Sick, and God shall raise him as before,
And all th' Offences which he hath committed
shall be forgiv'n, and he shall be acquitted.
Confess your Faults each one unto his Brother,
And put up Supplications for each other,
That so you may be heal'd; the fervency
Of just Men's Pray'rs prevails effectually.
Elias was a Man as frail as we are,
And he was earnest with the Lord in Pray'r,
That there might be no Rain, and for the space
Of three Years and six Month's no Rain there was;

And afterward, when he again made suit,
The Heav'n gave Rain, the Earth brought forth
If any one shall from the Truth desert,
And one, my Brethren, shall that Man convert;
Let him be sure, that he that doth recal
The poor backsliding Sinner from his fall,
Shall save a Soul from Death, and certainly
Shall hide a multitude of Sins thereby.

THE END.

